The Jewish Chronicle

AND

The Hebrew Observer.

בטח בה' ועשה טוב :—"Trust to God and do what is Right."—*Psalms.*

TERMS OF SUBSCRIPTION:—PRE-PAID—Quarterly—Stamped, 4s.; Unstamped, 3s.: Impressed Stamp, 4s 6d.

No. 357.] FRIDAY, OCTOBER 18, 1861—HESHVAN 14, 5622. PRICE { 4½d. Stamped. 3d. Unstamped.

Birth.

On the 11th inst., at 39, Upper Bedford-place, Russell-square, the wife of J. Joseph, Esq , of a daughter.

On the 10th inst., at 8, Oakley crescent, City-road, the wife of Mr. M. Cohen, of a daughter.

Died,

On the 15th September, at Louisville, Michael Hart, Esq , of New York, U. S , aged 58, deeply lamented by his family and friends.

MESSRS. WULFSON, BROS., and Family, return THANKS to their numerous friends and acquaintances for their kind visits and letters of condolence during their week of mourning for their lamented and beloved mother.

98, Stocks-street, Cheetham hill-road, Manchester.

SOUP KITCHEN FOR THE JEWISH POOR.

NOTICE is Hereby Given, that a GENERAL MEETING of the Donors to the above Charity will be held at the Office of the BOARD OF GUARDIANS, 13, DEVONSHIRE-SQUARE, Bishopsgate, on SUNDAY, the 20th inst., at Twelve for One o'clock, for the Election of Honorary Officers for the ensuing year.

The Chair to be taken at One o'clock precisely.

By order, J. SALOMONS, Sec.

10th October, 1861.

חברת מרביצי תורה

JEWISH ASSOCIATION FOR THE DIFFUSION OF RELIGIOUS KNOWLEDGE.

THE Committee beg to announce that the SCRIPTURE CLASS will be resumed THIS EVENING, the 18th October, at 8 o'clock p.m. precisely.

The Rev. BARNETT ABRAHAMS, B.A., will Expound.

The Class will meet temporarily (by the kind permission of the President and Members) at the Synagogue, Carter-street, Cutler-street, Houndsditch.

Youths and Male Adults of all ages are invited to attend.

אחינו בית ישראל שמעו :

THE HEBREW CONGREGATION of DOVER, though counting amongst the earliest in the United Kingdom, are exceedingly straitened in Synagogue accommodation; and having long suffered every possible inconvenience, arising from a deficiency of space in a place of public worship, are desirous of ERECTING, in lieu of their present mean little Synagogue, which is totally unworthy of the name, and equally unsuited to the growing wants of the community, a HOUSE OF GOD, not only more commodious for their own members, but likewise capable of accommodating the numerous co-religionists who annually visit this now favourite watering-place.

Owing to the influx of visitors this season, the want of room was painfully felt by all the worshippers during the New Year festivals, and, indeed, so grievously limited in size is the present building, that the Congregation were, to their great regret, compelled some time before the hour of Divine Worship to send elsewhere several poor people—being actually unable to find them standing room within the walls.

These circumstances make the members of the Congregation feel it incumbent on them to redouble their efforts for speedily supplying this urgent want; but they are neither numerous nor wealthy; and though each has, according to his means, contributed towards the desired object, and pious visitors have made liberal offerings, yet the collective sum is still far from sufficient for the purpose, and the Dover Congregation, therefore, now earnestly APPEAL for further ASSISTANCE to the sympathising generosity of the Jewish public, feeling confident that its benevolent aid, which is never withheld when the interest of our holy religion is at stake, will not be refused in this real case of religious destitution.

The Rev. R.I. Cohen begs at the same time to request all former pupils of his to exert themselves, on his behalf, in this good work, not only by contributing towards it themselves, but by collecting as much as possible from their friends and acquaintances.

LIST OF DONATIONS FOR THE NEW SYNAGOGUE AT DOVER.

Rev. Dr. Adler, Chief Rabbi..	2	2	0	Laurence Jacobs, Esq., Falmouth	1	0	0
Sir Moses Montefiore, Bart., F.R.S. ..	100	0	0	David Lewis, Esq., Liverpool	10	10	0
Messrs. N. M. Rothschild and Sons	50	0	0	Louis Levy, Esq., Australia	10	10	0
M. Joseph, Esq., London	10	10	0	Benjamin Lindo, Esq., Dover..	3	3	
Miss Aaron, Dover ..	2	2	0	Mrs. Benjamin Lindo, London	1	0	0
H. Banas, Esq., President Dover Congregation	10	10	0	Samuel Lyons, Esq., in memory of his late father, Jacob Lyons, Esq.	10	10	0
Mrs. Banas	5	5	0	Alexr. Lewis, Esq., London	2	2	0
David Barnard, Esq., Dover..	10	10	0	Messrs. S. and L. Levy, London	2	2	0
Mrs. Benjamin, London	1	1	0	Edward Lyons, Esq., Margate	1	1	0
Rev. R. I. Cohen, Dover, Hon. Secretary of Building Committee	10	10	0	M. Moses, Esq., Dover	5	5	0
Miss Cohen	5	5	0	L. Mosely, Esq., London	2	2	0
Mrs. Isaac Cohen, London	5	0	0	Michael Myers, Esq., New York	1	1	0
Messrs. Defries & Sons, London	5	5	0	I. L. Mocatta, Esq., London	3	3	0
I. Davis, Esq., Dover..	2	2	0	Woolfred Marks, Esq., Liverpool	1	1	0
— Friedeburg, Esq., Dover..	5	5	0	Samuel Moses, Esq., London	10	10	0
W. Grunwald, Esq., Dover, President of Building Committee	10	10	0	Barnet Nathan, Esq., Dover..	10	10	0
J. Grunwald, Esq., Dover..	10	10	0	Rev. H. Newman, Dover	2	2	0
Master and Miss Grunwald, Dover	1	1	0	H. Polak, Esq., Dover..	10	10	0
Morris Hart, Esq., Ipswich .. .	2	2	0	David Salomons, Esq., Ald., M.P.	5	0	0
Michael Henry, Esq., Highbury	2	2	0	S. Solomons, Esq., London	2	2	0
Samuel Hayman, Esq., Paris	2	0	0	Joseph Vanderlyn, Esq., London	3	3	0
Samuel Isaacs, Esq., Brompton	10	10	0	Mrs. I. Vanderlyn, London	1	1	0
Saul Isaacs, Esq., Brompton	10	10	0	A. J. Vanderlyn, Esq., Treasurer Dover Congregation . ..	10	10	0
Professor Jacobs, London	5	5	0				
Mrs. Kursheedt, London	2	0	0				

Contributions will be received in London by the Rev. Dr. Adler, Chief Rabbi, 16, Finsbury-square; M. Joseph, Esq., 46, Bedford-square; Messrs. Isaac Campbell and Co., 71, Jermyn-street; Messrs. Defries, Houndsditch; Messrs. Moses, Son, and Davis, Aldgate; Messrs. Lyons and Sons, 10 and 11, Wilson-street, Finsbury; Rev. R. I. Cohen, Hon. Sec. to Building Committee, Dover; and at the Jewish Chronicle office.

SOUTHAMPTON CONGREGATION.

WANTED, a שוחט and READER (not a כהן), who can perform the usual duties of a small congregation. Salary, £50 per year, which may be augmented by teaching, &c., to £75 per year.

Address testimonials, &c., to Mr. Mosely, 19, High-street, Southampton.

יד ביד :

HAND IN HAND ASYLUM,

For Maintaining, Clothing, and providing an Asylum for Aged and Decayed Tradesmen.

No. 51, Wellclose Square.

Established 5600—1840.

Patron—The Rev. Dr. Nathan Marcus Adler.

THE Managers of the above Charity have the pleasure to inform the Subscribers that at the Election which took place at the offices of the Board of Guardians, 13, Devonshire-square, on Wednesday Evening, 16th inst., the following numbers of votes were polled:—

Moses Jacobs	753 votes
Jacob Jonas	706 "
Mark Benjamin	560 "
Hyam Lewis	218 "

The majority of votes being in favour of Moses Jacobs, and Jacob Jonas, they were duly elected.

By order,

S. SOLOMON, Sec.

SUSSEX JEWISH LITERARY CLUB,

13, Devonshire-square, City.

THE READING-ROOM is now Open EVERY EVENING, from 8 to 10, in addition to other advantages.

Terms, 12s. per annum, payable monthly.

P. J. ROSENBAUM, Hon. Sec.

METROPOLITAN AND PROVINCIAL BANK, (Limited).

Established under the Joint Stock Banking Companies' Amendment Acts, 20 and 21, Vict., cap. 49, and 21 and 22 Vict., cap. 91, which specially limit the liability of each shareholder to the amount of his shares.

Capital, £1,000,000; in 10,000 shares of £100 each, of which it is not intended to call up more than £25 per share, with power to increase to £2,000,000 by resolution of General Meeting of Shareholders. Deposit on application £2 per share, and a further deposit of £3 on allotment, making £5 per share. If no allotment be made, the deposit will be returned in full.

It is provided by the articles of Association that no call shall exceed £5 per share, and that at least three months shall intervene between two successive calls.

Directors.

The Right Hon. the Lord FERMOY, M.P. for Marylebone, 5, Clarendon-place, Hyde Park-gardens (Chairman).

R. J. Blyth, Esq., (firm of Charles Blyth and Co.) Cripplegate-buildings, Wood-street.

Thomas Campbell, Esq., 5, Westbourne-street, Hyde Park-gardens.

John Costerton, Esq., late of Hong Kong, banker, 3, Cleveland-square, Hyde Park.

John Geary, Esq., Hyde-side, Edmonton.

John V. Gooch, Esq., C.E., The Firs, Frimley.

Sydney Gurney, Esq., late Director of the City Bank.

George Haines, Esq. (late of the firm of Brown, Eagle, and Co.) No. 36, Lombard-street.

William Hawes, Esq., Skinners'-place, Sise-lane.

G. Goldsmith Kirby, Esq., Director of the Albert Insurance Company.

Cyrus Legg, Esq., Bermondsey.

Thomas Miers, Esq., Director of the Commercial Gas Company.

Isaac L. Mocatta, Esq , 2, Upper Montague-street, Russell-square.

George P. Robinson, Esq., Director of the Chartered Mercantile Bank of India, London, and China.

W. F. Drought Stephens, Esq., 12, Cleveland-gardens, Hyde Park.

Manager.

The Directors will secure the services of the most able and experienced Manager that can be obtained.

Brokers.

Messrs. Crosley, Brothers, London.

Bankers.

Bank of London, 52, Threadneedle-street, and Charing-cross.

Auditors.

Henry Chatteris, Esq., 5, Lothbury, Public Accountant.

W. Barton Ford, Esq. (Clarke, Ford, and Co.), Nicholas-lane, Lombard-street.

Solicitors.

Messrs. Crosley and Burn, 34, Lombard-street.

Messrs. Wickens and Brutton, 4, Tokenhouse-yard.

Secretary.

J. Pope Cox, Esq.

Temporary Offices—27, Gresham-street, Bank.

Applications for Prospectuses and Shares, to be made to the Brokers, or the Secretary, at the Company's Temporary Offices, 27, Gresham-street, Bank, London.

METROPOLITAN AND PROVINCIAL BANK. (Limited).

NOTICE IS HEREBY GIVEN, that no APPLICATION for SHARES in this Company will be received after TUESDAY, the 22nd of October, instant.

On closing the allotment of shares, the directors will proceed to consider the applications for the appointment of manager.

By order of the Board,

J. POPE COX, Secretary.

Temporary Offices, 27, Gresham-street, E.C.

CALAMITOUS FIRE IN BELL-LANE, SPITALFIELDS

THE prompt and liberal ASSISTANCE of the benevolent is earnestly solicited in behalf of Three Families (two Jewish and one Christian) entirely uninsured, who have lost all their effects and tools by the lamentable occurrence, which took place on the 29th ult. Donations in their behalf will be thankfully received by the following gentlemen:—Rev. B. H. Ascher, 9, Magdalen-row, Goodman's-fields; Rev. M. Keizer, 1, Castle-street, Houndsditch; Rev. A. Barnett, New Synagogue, Great St. Helen's; Rev. D. Piza, Heneage-lane, Bevis Marks; Rev. M. B. Levy, Western Synagogue, St. Alban's-place, Haymarket; Mr. I. M. Myers, 13, Duke-street, Aldgate; and at the Jewish Chronicle office.

Sums already received:—

Per Rev. Mr. Keizer.			Per Rev. D. Piza.		
E. I.	3	0	Youths' Philanthropic Society	10	0
S. Franklin, Esq. ..	2	6	Mrs. Moses	2	6
Per Rev. S. M. Gollancz.			Mrs. Hart	2	0
A Lady	5	0	Mrs. Romanel	2	6
Per Rev. A. Barnett.			Mrs. Montagu Hyam ..	10	0
A Gentleman	5	0	Per Mr. I. Myers.		
Z. Y. H...	2	6	N.	2	6
Mrs. Myers, Kent-terrace, Regent's Park ...	10	0			

BEAUMONT INSTITUTION, MILE END.

THE Members of the PHILANTHROPIC CHORAL SOCIETY, consisting principally of working men of the Jewish persuasion, have determined on giving their first ANNUAL Vocal and Instrumental CONCERT, at the above Institution, on SATURDAY Evening, October 19, 1861, and earnestly desire the patronage of the public. The entire proceeds will be devoted to relieve the destitute during the ensuing winter; a rule of the Society declaring "That no officer or member shall receive any salary or benefit whatever."

Admission, reserved seats, 2s 6d.; balcony, 1s 6d.; hall 1s. Doors open at 7, commence at half-past. Tickets and programmes to be obtained of Mr. Van Praag, Hon. Sec., 9, Tenter-street, Tenter-ground, Spitalfields.

HIGHBURY BARN, ISLINGTON (Sole Proprietor—Edward Giovanelli).—The Magnificent HALL of this Establishment, the most chaste and superbly decorated in the kingdom, will be OPEN for MUSIC and DANCING every evening, wet or dry, during the whole of the Winter. Marriott's Grand Band of 40. Commence at 8. Admission, Sixpence each.

HIGHBURY BARN, ISLINGTON.—The HALL and beautiful GARDENS of this Establishment are OPEN on SUNDAYS, for Promenade, during the Winter. Admission, by Refreshment Ticket, Sixpence.

TWO GRAND FETES will be given on Tuesday, Nov. 5th, and Monday, Nov. 11th, for which extensive preparations are being made.

SALE, IN CONSEQUENCE OF REMOVAL FROM PREMISES.

MR. MORELY is instructed by Mrs. Lazarus, whose lease is expiring, to SELL by AUCTION, on the premises, 43, Mansell-street, Whitechapel, on TUESDAY the 22nd inst., at 12 o'clock, the genuine remaining stock of WINES also the trade fittings, comprising well seasoned Spirit Vats and Casks, Iron safes, Office furniture, &c., &c. On view the day prior and morning of sale. Catalogues to be had on the premises, and at the Auctioneer's offices, 1, Sidmouth-street, Gray's Inn-road, where samples of Wines may be tasted.

SEWING MACHINES! SEWING MACHINES!!

THE CHEAPEST in ENGLAND.—A First-class Shuttle Machine, for tailoring and general manufacturing purposes, at £10; makes the same stitch on both sides of the cloth. Family Machines at £8. Each machine guaranteed. If required, part of the price may be paid by weekly instalments.

LUKE Mc KERNAN, 98, CHEAPSIDE.

CANADA.

THE CANADIAN NEWS, every Thursday, price 3d., contains Correspondence and News from Canada, New Brunswick, Nova Scotia, &c., with Articles on their progress, and on the prospects offered to the industrious and enterprising.

F. Algar, Colonial Newspaper Agency, 11, Clement's-lane, E.C

INSTRUCTION in the Hebrew Grammar, combined with תורה נביאים וכתובים.—The English, French, and German Languages, both grammatically and conversationally; Music, Pianoforte, and Guitar, either at the pupil's or master's residence. Translations into English, French, and German.—H. S. KOCH M.R.C.P., 48, Upper Albany-street, Regent's-park, N.W.

FOUND, an ARTICLE of JEWELLERY, which will be restored to the owner, on giving an accurate description of the same. Application to be made, between the hours of 11 and 3, at this office.

A LADY, experienced in Tuition, and with the best references, REQUIRES an ENGAGEMENT, after 4 p.m. Qualifications—thorough English, French, good Music, the rudiments of German and Hebrew. Address S. N., 60, Tachbrook-street, Pimlico, S. W.

A LADY, having a portion of her time already occupied, is desirous of procuring an ENGAGEMENT for some hours daily, to impart INSTRUCTION in Hebrew, English, (with all its concomitant branches), French, Crayon and Model Drawing, Water-colour Painting, and Music. Address, W. L., Post-office, Leigh-street, Burton-crescent.

WANTED by a young Jewess, who has been four years in Germany, a SITUATION as RESIDENT GOVERNESS. Can teach German and English in all its branches, also the rudiments of French. Willing to take the entire charge of children. No objection to travel. Most respectable references can be given. Address by letter, T. J., Jewish Chronicle Office.

WANTED, a respectable person to ATTEND ON A LADY, to assist in housekeeping, and to make herself generally useful. Apply by letter, to S., Jewish Chronicle Office, Bevis Marks.

WANTED, a COOK, who must be thoroughly acquainted with her duties. A German would be preferred. Apply to 33, Burton-crescent, Euston-square.

WANTED, by a Young Man, a SITUATION in a Jewish house of business, where no Saturday employment is required. Address, C. Y. R., Jewish Chronicle office, (prepaid).

WANTED, a competent person to CONDUCT a JEWISH CHOP HOUSE, contemplated being established in the City. Several gentlemen desirous of promoting the undertaking are willing to contribute to its support. Written applications, with full particulars, to G., Jewish Chronicle Office.

BOARD AND RESIDENCE, or partial board, for Ladies or Gentlemen, in a private Jewish family, residing in the neighbourhood of Islington. Omnibuses passing the door every five minutes to all parts of the City and West-End. For further particulars apply by letter to A., Jewish Chronicle Office.

MERCANTILE CORRESPONDENCE. — A Practical Correspondent, who has his Sundays disengaged, wishes to devote them to instructing Englishmen in French or German, or Foreigners in English, COMMERCIAL LETTER-WRITING, &c. Address, M. A., Jewish Chronicle office.

TO BE LET, before or after Passover, the extensive PREMISES, situate No. 4, South Parade, St. Mary's, Manchester, three minutes' walk from the Exchange, at present occupied as a Commercial Boarding House. Goodwill required. For particulars apply, by letter, to Julius Joseph, at the above address.

OUR COMMUNAL WEEKLY GOSSIP.

[We deem it right to state that we do not identify ourselves with our correspondent's opinions.]

The Blood Accusations.

In accordance with my promise, I will now enumerate a few of these charges in modern time, which have all arisen from the heated imagination of the common people, poisoned as their minds were by accounts similar to those with which Messrs. Chambers have lately entertained their readers. The blood accusation at Shavlau, Lithuania, has but very lately been recorded in your columns. As I have nowhere seen it related as a connected whole, I will briefly sketch its outline.

At Shavlau, a miserable village in Lithuania, a little peasant girl was missed last winter. She had been overwhelmed by a snow storm, only a few yards from the parental hut. Immediately the report was spread that she was kidnapped by some Jewish dealers of a neighbouring place, who had been seen in the village, buying corn on the day on which the child disappeared. The priest, at least, on the following Sunday, proclaimed this as a fact from the pulpit, and the squire of the village had not the slightest doubt of it. The poor accused Jews were immediately thrown into prison. The peasantry got excited against the murderous race, threatening them with a general massacre. One poor old Jew was actually waylaid by four peasants, and literally beaten to death. Meanwhile the spring approached, the snow melted, and the body of the poor girl was found. One would have thought that, the mystery being solved, there would have been an end to the charge, and the innocent captives at once set at liberty; but this would not have served the purpose of certain fanatics, who could not allow such a glorious opportunity for inflicting mischief on the Jews to escape without profiting by it. The body of the child was found, but it was the Jews who had murdered it, and who, after having drawn blood from her, had cast her into the snow; and as a proof of this, lo! there were clearly on her body the incisions made to obtain the vital fluid. This second charge was still graver than the first, and, what was still worse, there was an eye-witness, who had seen all these atrocities, and was ready to give his evidence on oath. It is true, the Jews maintained that this witness was a common thief and burglar, an outcast from their body, ready for any iniquity, if only paid for it; but had he not lately become a convert to the orthodox church? Had his heart not been regenerated by the baptismal water, and should the evidence of one good Christian not outweigh that of a score of unbelieving Jews? The position of the Jews became every day more critical, when science came to their assistance. The body having been examined by a skilful and enlightened surgeon, appointed by the Government for the purpose, he declared that the wounds had been inflicted some time after death, which had ensued from suffocation. The charge, of course, then fell to the ground. Had such an accusation been brought against the Jews before the medical art possessed the knowledge of distinguishing between wounds struck before or after death, or had the governor of the province been a fanatic, and either not appointed a medical commission or suppressed its evidence, or appointed an ignorant surgeon, it would be recorded to this day in the criminal annals of Lithuania, that at such and such a period the Jews had been convicted of having kidnapped and murdered a Christian child, for the purpose of making use of its blood.

The second case I am going to relate is still more extraordinary, and occurred some years ago at Badia, in the Lombardo-Venetian kingdom. Fortunately for the cause of justice, Austria was not yet under the yoke of the Concordat, and the proceedings of the enlightened authorities could not be hampered by the interference of fanatic priests. About fourteen or fifteen years ago, a servant girl of the Christian religion, who had been missing some time, suddenly appeared before the authorities of the district, declaring that she had just escaped from imprisonment, and gave a very plausible and most circumstantial account how she, a few weeks before Passover, one Sunday, at ten o'clock in the morning, on entering the shop of a most respectable Jew at Badia, in order to buy some trifles, was lured behind the counter; how the shopkeeper and his son suddenly seized and dragged her into a contiguous dark chamber; how she was kept there till the evening, despite her violent screams; how in the night her eyes were bandaged, her mouth gagged, and she thrown into a car; how she was thus taken to a distant place, and locked up in a cellar; and how she was from time to time bled by her captor and his son, and the flowing blood carefully caught in phials. She then showed her arms, which evidently bore marks of recent bleedings. Strange as the charge appeared, yet the evidence by which it was sustained was so detailed, and given with such an air of truthfulness, that the authorities had no alternative but to arrest the accused. But Italy was not Lithuania. The people were not prepared to believe such atrocities on the unsupported evidence of a person whose previous character was not known, whilst the respectability of the prisoners was admitted by all Badia. Skilfully woven as the tissue of falsehoods was, yet the penetration of the judge was soon enabled to unravel it. The innocence of the accused was proved by an overpowering amount of evidence. It was proved that at the very hour of the day on which the girl asserted she had been in the shop, a Christian neighbour had been there. It was shown that the whole of that day the shop had been visited by a number of Christians, who must have heard her cries, had she been, as she averred, imprisoned in the neighbouring room. It was proved that, as the Jew possessed neither cart nor horse, he must have hired them in order to carry her away, and that far and wide around no such conveyance had been lent to anybody. It was shown that the punctures on her arms must have been made by a lancet, according to the rules of the medical art, and that neither her pretended captor nor his son possessed the slightest surgical knowledge or skill. It was proved that she had clandestinely left the house of her parents, that she had been dismissed from service, once for depravity, and another time for theft, and that she had for some time tramped. So overpowering was the amount of evidence against her, that she at last admitted that the whole charge was a mere fabrication; that she was instigated to it by a priest, who had made the punctures on her arms, and who had carefully instructed her in all the details of the accusation; but no intimidation and no punishment on the part of the judge could extort from her the name of the priest. She was sentenced to imprisonment for several years. In your next a few cases more.

REFUTED SLANDERS REPEATED.

(Concluded from our last.)

Still labouring to save their fellow, the Jews of Metz now had recourse to a stratagem, suggested, it may be, by the passage in Genesis xxxvii. 33: "An evil beast hath devoured him; Joseph is without doubt rent in pieces."

A report was industriously propagated, that the child had been carried off by wolves, and liberal rewards, emanating from the Jews themselves, were offered to any person who might succeed in recovering a portion of the remains or attire of the infant, sufficient to establish his identity. Within a day or two of the announcement of the rewards, the child's little shirt was discovered, hanging on a bush at a distance of three feet from the ground, in a dense part of the wood, about a quarter of a league from Glatigny.

Nor was this all. A woman living at Katonfai, a little village not far from Glatigny, affirmed on oath that she one day encountered on the road three Jews of Metz, whose names she did not know. These men entered into conversation with her, appearing anxious to learn what was thought and said in the neighbourhood with respect to the missing child; and on her replying that, even if he had been devoured by beasts, some portions of his dress might yet be found. one of the strangers eagerly assented, remarking with significant emphasis, that the "head" at least might be forthcoming.

The observation seemed prophetic. Two days later —that is, on the 26th November, 1669, four swineherds, passing through the wood, came upon the head of a child, with the neck and part of the shoulder; two little frocks, one within the other; one woollen sock, and a little red bonnet; none of the articles of the dress being either torn or discoloured with blood!

Thereupon, the parliament directed a commissioner to repair to Glatigny, and report upon the discovery. In the presence of this officer, Lemoine at once identified his child's dress. As for the head, so much was it mangled and disfigured, that the little features were no longer recognisable by mortal eyes. The flesh, notwithstanding, was singularly firm and fresh, and the blood in the veins seemed scarcely dried. The swineherds described the manner in which the articles had been found, and one of them boldly affirmed that it was impossible the child had been mangled by beasts, since, not to mention that the clothes were whole and unstained, he had observed that, when a wolf attacked a sheep, or any other domestic animal, it invariably preyed upon the head first.

Two master surgeons, after minute examination, gave it as their opinion that the child had lived and breathed much within the period (two months and a day) that had elapsed since his disappearance.

The accused, in refuting the testimony that sought to fix his identity, returned to his *alibi*, and averring parenthetically that he had worn no mantle on the day of the supposed abduction, stated, as before, that he had arrived at his own dwelling at Boulay by four o'clock in the afternoon.

These two statements were contradicted, singularly enough, by two of his own witnesses, who asserted that on the 25th September, he had passed them, as though coming from Metz, at about half-an-hour before sunset (this being about the equinox), would make it between half-past five and six; that he was mounted on a white horse, wore a mantle, was alone, and appeared so much agitated, that he permitted his horse to wander from the road, to which the witnesses, re-conducted him.

Certain neighbours of one Gideon Levi, a Jew residing at Hex—one league from Glatigny, and three from Metz—deposed that, ever since the loss of the child, Jews of Metz were perpetually visiting Levi's house, sometimes in parties of three and four, even five and six, and this at all hours of the day and night. One swore to having seen Gideon Levi quit his house, and go into the wood, carrying on his back a *hotte* (scuttle): and another declared that Gideon had advised him to join in the search for the remains, and even indicated the direction in which they would probably be discovered. Upon this evidence, Gideon was apprehended and interrogated. He denied all knowledge of the crime; but admitted that, by the direction of the Jews of Metz, he had sent persons to search the wood, and promised a hundred crowns for the discovery of any trace of the young Lemoine.

Once only, during the protracted investigation, did the accused commit himself by inconsistent statements. He declared before the parliamentary commission that he could not possibly have carried the child upon his horse, the latter being already laden with barrels of oil and wine, which he had purchased at Metz—whereas, before the lieutenant-criminal, on the 14th October, he stated that he had placed the barrels on his *son's* horse, aud sent him forward remarking that he himself, travelling more lightly, would easily overtake him.

Upon the whole evidence the court decreed as follows:

"Annulled the former judgment. Declared the accused, Raphael Levi, a Jew, guilty of having, on the 25th September, 1669, upon or near the highway near Glatigny, stolen the body of the child of Gilles Lemoine, aged three, whose head and neck have since been found exposed in the adjacent wood. In reparation, condemned the said Raphael Levi to make the *amende honorable* before the great door of the cathedral church of Metz; and, kneeling, in his shirt, a rope about his neck, and a burning taper of three pounds weight in his hand, to confess his crime, declare his repentance, and ask pardon of God, the king, and the law. This done, the said Raphael Levi should be conveyed to the field of Seille, and there burned alive, and his ashes scattered to the winds; himself having been first submitted to the question ordinary and extraordinary, in order to discover in whose hands he deposited the child, and the manner of its death; the goods of the condemned to be confiscated; one thousand livres paid to the king, and one thousand five hundred to Gilles Lemoine, together with the expenses of the process.

"Ordered, further, that Gideon Levi be submitted to the question ordinary and extraordinary, to discover by whom the remains of the child Lemoine were placed in the wood; that Marguerite Houster, servant, be summoned before the council, and severely reprimanded for conveying letters to the said Raphael Levi; lastly, that Mayer Schaube, Jew, of Metz, be committed to prison, and his goods inventoried, with a view to more ample inquiry as to the place in which the child Lemoine was secreted. Done at Metz, in parliament, in the chamber De la Tournelle, January 16, 1670."

Gideon Levi was subjected at once to the torture, but without obtaining from him any revelation; and as it was by that time late in the day, the execution of the sentence on Raphael Levi was postponed to the following morning. At eight o'clock, accordingly, the unhappy criminal was conducted to the torture-chamber. Casting one hasty glance around upon the terrible apparatus, he drew from his pocket a small volume in the Hebrew character, and proceeded to read from it certain words. But the jealous suspicion of Messieurs the Commisioners instantly took the alarm. These words might contain a spell, similar to that contained in the formula he had been instructed to utter when submitted to the question. The book was taken away.

The sentence was then read, the condemned man evincing no emotion. When it was finished, he calmly observed that he had no complaint to make of his judges; but as for the witnesses, they had spoken falsely, and betrayed him to death. He warned the commissioners that, should the agonies of the torture force any confession from his lips, he would revoke it within an hour. This declaration he repeated thrice.

The warning proved superfluous: so far from confessing anything, he never ceased, while consciousness lasted, to insist upon his innocence. It was remarked that, during the severest moments of the torture—for example, while suspended in the air with heavy weights attached to his toes—the prisoner remained for a quarter of an hour in a kink of lethargy, apparently quite insensible to pain. Some of those present attributed this to the effect of the words they had imprudently permitted him to pronounce before the book was taken from him; "but," says the excellent advocate, gravely, "it is surely a simplicity on the part of any to believe that the speaking of certain syllables can be productive of such an effect!"

Torture having done its miserable worst, the criminal was conveyed to the cell for the condemned, and handed over for a time to two reverend persons—the Sieur d'Arras, curate of St. Marcel of Metz, and a Capuchin friar—who were awaiting him, with the benevolent purpose of exhorting him to embrace the Christian faith. The unhappy culprit, though acknowledging that he had not too deeply studied the mysteries of his own faith, still refused to substitute another, and turning away from his exhorters, seemed to await with impatience the closing scene.

Conducted at last towards the place of punishment, he tied round his left arm and forehead narrow strips of leather, with knots in the centre. One of the officers having demanded the meaning of this ceremony, Levi replied that in the knots were contained the commandments of his law, and that it was customary with his people, at the point of death, to attach them thus to the head and arm.* Still haunted with the idea of some concealed spell, the intelligent commissioners deprived the criminal of these symbols, and once more pressed him to acknowledge the abduction of the child, the place of its concealment, and the time and manner of its murder.

Raphael Levi returned thereupon to his first unqualified denial, asserting that he was perfectly innocent, and the witnesses foresworn. It was remarked that during the trial he had, nevertheless, made no exception to their testimony.

Still, the church made one final effort to secure the convert. The curate and capuchin pressed up to him, and were commencing a new exhortation, when the criminal, bound as he was, pushed them from him with his elbows, sternly demanding them to notice that he died, as he had lived, a Jew; and that, dying in such a manner, his soul would assuredly be carried into Abraham's bosom—even adding, that for the act imputed to him as a crime, he would not ask pardon of God himself.

The courage and calmness of the condemned man, whatever their source, remained unabated to the end. Arrived at the pile, he dressed himself, unaided, in the garment in which he was to suffer. Attached to the stake, and pressed, to the last moment, on the one side to confess his crime, on the other to disavow his creed, the unhappy man continued to reply with as much courage as though he had not been standing on the verge of death. At last, turning to the executioner, he begged him to put an end to the scene, by strangling him with the rope that confined him to the stake. And this was done.

---

* These, no doubt, were the phylacteries (תפלין), in which this martyr of Christian fanaticism wished to surrender his heroic soul to his Maker.—Ed. J. C.

Solution of Riddle, No. 48, in our last—"Bel."

METRICAL TRANSLATION OF PSALM CVII.

(Concluded from our last)

Part 3.

Fools also thro' their wickedness,
And grievous sins, are in distress;
Their souls all sorts of food decry,
They to the gates of death draw nigh.
Then cry they to th' Eternal in their grief,
And He from all their trouble gives relief;
His word He from on high reveals,
And all their soul's diseases heals.
They from their ruin, which impending seemed,
And, by His saving grace, benignantly redeemed.

Chorus.

Let them with th' Eternal's praise,
Cause the echoes ring again,
For His wondrous kindly ways
Tow'rds the erring sons of men;
Let them sacrifices bring—
Offering hymns of gratitude;
With rejoicing, let them sing
Of his marvels great and good.

Part 4

They who, for gain or glory, brave
The stormy ocean's threatening wave—
Who boldly, with advent'rous prow,
The boundless waste of waters plough,
Behold th' Eternal's mighty works and ways,
And all the wonders which the deep displays.
For He commands, and instantly
The raging winds arise,
The billows lifting, till they seem
To mingle with the skies.
They mount to heaven, then down remain,
Into the depths, they plunge again;
Their souls with terror quail;
They reel amid the foaming brine,
And stagger, as if drunk with wine,
Their strength and senses fail.
Then cry they to th' Eternal in their grief,
And He from all their trouble gives relief.
He makes the storm a calm at will,
Rebukes the waves, and they are still.
Then are they glad, because with quiet blest;
He brings them to the haven, where they desired to rest.

Chorus.

Let them, with th' Eternal's praise,
Cause the echoes ring again,
For his wondrous kindly ways
Tow'rds the erring sons of men.
Let them to exalt Him vie,
In the congregation grand,
And His glory magnify,
Where assembled elders stand.

Part 5.

The river to a wild He turns—
The water-spring to soil that burns—
A fruitful land to barrenness,
When grievously her sons transgress.
Anon, He makes the wilderness a lake,
And fountains rise the thirsty ground to slake.
And there, to find a dwelling-place,
He makes the needy come,
And the industrious poor to rear
A city for a home.
To till and sow the fertile field,
And plant them vineyards, that may yield
Rich fruit and generous wine;
His blessing multiplies their wealth,
Nor suffers He their herds in health
Or numbers to decline.
Again are they diminished and brought low,
Beneath oppression, misery, and woe;
He makes their princes be reviled,
And wanderers in a trackless wild—
Yet sets on high the poor from sorrow's shock;
He makes his family blest, and tends them like a flock.

Chorus.

This the righteous shall perceive,
And with all their heart rejoice;
While iniquity shall grieve,
And ashamed repress her voice.
Wise men also, who their mind,
Such events to notice, bend,
Shall th' Eternal's mercy kind
Recognise and comprehend.

BIBLICAL LITERATURE.*

The "Clerical Journal" of the 8th inst. published under this heading the following article:

To execute a new translation of the Scriptures is to accomplish a great work, and one the results of which may be very important. Such a work requires qualifications of a high order, and hence very few individuals have succeeded in the attempt. What those qualifications are it might be superfluous, and certainly it is not our intention, to describe; and we will only say that they involve moral and intellectual excellencies which few possess. Dr. Benisch belongs to the Jewish persuasion, and has therefore limited himself to the Old Testament. The principles which he has adopted are in accordance with his religious profession, and among them he indicates, with sufficient distinctness, those "Masoretic rules from which the Jew may not depart without deviating from the path of orthodoxy." Herein he considers that he differs from all the translators of Christian versions for public use. He also believes that an important influence is exerted by the view taken of the Mosaic Laws. The Jew regards them as still in force, whereas the Christian considers them abolished, and typical of Gospel truths and facts. In his preface Dr. Benisch give two or three examples of what he thinks faulty renderings of our authorised version, and he ascribes the supposed mistakes to the influence of Christian views. Thus, Lev. xxiii. 40, is, in our version, "And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees and willows of the brook." Dr. Benisch renders this: "And ye shall take you on the first day the fruit of the tree hadar, and branches of palm-trees, and a bough of the tree abot, and willows of the brook." It will be seen that two words are left untranslated in the new version, but it is apparent that they are understood to refer to the citron and the myrtle. Jahn says that the later Jews understand hadar of the citron; it was so taken, however, by Onkelos and in the Targum of Jonathan. The last of these adds the word for citron as an explanation of hadar, not as its meaning, but as what it refers to. The other word, aboth, Onkelos renders "myrtle," and so also does Jonathan. All the other ancient versions, we believe, agree with the English respecting hadar, except the Arabic in Walton's Polyglot, which agrees with Onkelos. The LXX., the Vulgate Samaritan, and Arabic agree with the English in regard to aboth, but the Syriac coincides with the Targums, and calls it myrtle. The second instance adduced is Lev. xxiii. 15, "And ye shall count unto you from the morrow after the Sabbath," which Dr. Benisch translates, "And ye shall count unto you from the morrow after the day of rest," because the word Sabbath, meaning rest, applies both to the Sabbath and to other festive days. "In this passage," he says, "tradition has decided that by שבת is meant the first day of Passover, and that, consequently, on the fiftieth afterwards the Festival of Weeks commences." He admits that the Sadducees took the word in its usual signification of Sabbath. They, therefore, began to count the seven weeks from the Sunday after the first day of Passover, and therefore their Festival of Weeks did not coincide with that of the orthodox Jews. In this case the versions are divided. The LXX., Vulg., and Sam., agree with the Authorised Version, while the Syriac, Arabic, and Targums differ.

A third case is Lev. xvii. 14, "For it is the life of all flesh; the blood of it is for the life thereof;" rendered by Dr. Benisch "For the life of all flesh, its blood, expiates for his soul." He remarks, "whatever the meaning of this difficult verse, this much is clear, the Anglican version takes the passage in a sense widely differing from that given it by the Masorah." The verse is certainly difficult, owing mainly to the extreme brevity of the expression, which runs thus in the original, כִּי נֶפֶשׁ כָּל־בָּשָׂר דָּמוֹ בְנַפְשׁוֹ הוּא. To translate this into idiomatic English literally is impossible, and any intelligible version must partake of the character of a paraphrase. If we follow the Masoretic accents the sense is "For the life of all flesh, its blood, that is the price of its soul." More literally, "For the soul of all flesh, its blood, that is in its soul," which has no meaning. Clearly the first נֶפֶשׁ is equivalent to life, and so also may be the second, but it is necessary to regard the preposition בְ as denoting a price or compensation, and this idea our translators have endeavoured to convey by the word "for." Herein they are right, but still the Masoretic punctuation gives a better sense.

In enumerating his rules, Dr. Benisch mentions "fidelity, uniformity, and independence;" and very necessary rules they are. But it was no want of fidelity which led our translators to render "tachash" by "badger;" "reem" by "unicorn," &c., it was simply because they knew no better. Even now, when we have done our best, there will be many such cases left in obscurity, and we must either have recourse to conjecture, or do as Dr. Benisch has properly done, leave the words untranslated. There is another proof of the absolute necessity for marginal notes, and of the inability of the uninstructed to understand all they read. How are they to know whether "tachash" and "reem" are beasts, or birds, or fishes? or, if they can know so much, it is all they will do. But after all, to call one animal a badger and another a unicorn, when it is known that neither is correct, can hardly be commended. In such cases at least our version wants revision.

Uniformity is another of Dr. Benisch's aims, and of this also we approve. It must be confessed, however, that words in Hebrew were liable to extensions and divarications of meaning, just as in other languages, and that, therefore, always to render such words by the same English ones may mislead. This is, however, not the only cause of departures from uniformity of rendering. Two others, at least, present themselves; first, the ambiguity of certain Hebrew words; and, secondly, the synonymes of our own language. The word נֶפֶשׁ, commonly rendered *soul*, is an example of the first, and it would be absurd always to translate it by that one English term. It may mean the life, or a person, or self, or a corpse, and we have no word involving all these meanings. Other examples could be adduced by sorces. As to synonymous words in English, their use is inevitable. Thus a verb rendered *to bear* at one time, will be translated *to carry* at another; and one Hebrew verb, will appear in English as, to tarry, to stay, to remain, to abide, to rest, to dwell, to wait, &c., according to the connection, or the mind or fancy of the translator. We must admit that our own excellent version often multiplies synonymous or equivalent expressions beyond what is necessary; but we maintain that in translating from a poorer to a richer language, the principle is not wrong. In fact we hold that as an Englishman is not bound to find, nor able to find, a different word for Hebrew equivalents, he is not restrained from using English equivalents for the same Hebrew word. For instance, there may in Hebrew be more than one name for the *lion*, for *gold*, &c., while in English there is but one. So in Hebrew, there may be but one word for ideas which we can express by ten or twelve different words. Therefore, we conclude, that while the principle of uniformity is a sound one, considerable freedom must be conceded to the translator. Dr. Benisch exemplifies very well both the rule and the exception; and in both we admit that he has often improved upon our authorised version.

The third point, *independence*, is also a good one, but it is very difficult to say precisely what it involves. Dr. Benisch believes that his independence is not interfered with by his submitting to the traditions of his learned men, nor by his acquiescence in the decision of the Masoretic critics. He, therefore, would not plead for absolute freedom of personal judgment. This is important, because the tradition, or the Masoretic punctuation, may be the sole authority for particular renderings. To us, it seems that real independence is conformity to critical principles. And we think that they are to be the translator's law. When, therefore, they would lead to a decidedly improved rendering, it should be given, even at the expense of tradition and the Masorites. There are cases in which Dr. Benisch appears to have thought thus himself. He calls attention to some of the instructions given to King James's translators, and thinks they interfered with their independence. These instructions are, that the Bishop's Bible should be followed as far as the original would permit, that ecclesiastical words should be retained, and that, when a word has divers significations, that should be kept which was most used by the best Fathers. It would be unfair to suppose that these rules were to be too rigidly interpreted, although it is true that the translators sometimes carried them farther than modern criticism would approve of. Dr Benisch also cites the declaration of Dr. Lee, that a Christian translator must be influenced by the statements of the New Testament. Hence, it is inferred that a Christian's version of the Old Testament cannot lay claim to independence. For himself, Dr. Benisch lays down two rules on this matter: first, to pay particular attention to passages in which our translators have been guided by their peculiar notions; and, secondly, to retain the rendering of the Anglican version where it agrees with his principles. We cannot complain of these rules; and we believe they have been carried out with great regularity and impartiality. Indeed, the candour of our translator is most praiseworthy, and he even volunteers the information, that with respect to passages in which the Church and the Synagogue are at issue, the latter has no *authoritative* tradition, so that a Jew is left quite unfettered in his investigation. He illustrates this by Gen. xiv. 18, where we read of Melchisedek, "and he was the priest of the most high God." As Dr. Benisch says, there is no article before "priest" in the Hebrew, and he would render it, "he was a priest to the most high God." For our part we should prefer to say, "and he was priest to the most high God," leaving the reader to decide for himself whether there was more or not. Nothing is said by Dr. Benisch respecting the use of *italics*, but we are glad to see that he has been wise enough to employ them, and we do not believe any version ought to be without them. Other books may dispense with them, but here every word is sacred, and the distinction in question should be maintained.

The work is unaccompanied by notes, except such as we call marginal renderings, and it is based upon the Hebrew *textus receptus*. The arrangement of the books is the same as in the Hebrew Bible, the divisions of which as to chapters and verses are also followed. Their are various peculiarities of rendering, such as "Eternal," where we have "Lord," &c. The version is designedly close and literal. It is as a whole excellent. A perfect work was not to be expected in the present state of Hebrew learning, but we have here one which may be most profitably consulted, and which will often throw light upon a passage where our ordinary commentators fail. There are cases in which we should not, of course, agree with Dr. Benisch, but we must always respect him for the calm and enlightened judgment, the thorough sympathy, and the true learning which he exhibits at every page. We have often consulted his volumes with pleasure and with profit, and admired the sincerity and candour of their translator. Even were we disposed for criticism, which we are not, we should be disarmed by the simple pathos of the preface to his last volume, where, speaking of his feelings, he says: "These feelings can be more easily conceived than described; yet uppermost among them is that of profound gratitude to an all-bounteous Providence, which has permitted me to bring to a close, single-handed, a task which seemed to be great enough for a band of scholars, and that, too, amidst severe trials, much bodily suffering, and in a state of health which for years trembled in the balance between life and death." We ought to praise and honour the man who has devoted some ten or twelve years to the task of translating the Word of God, and whose motives could not have been selfish or mercenary. As Christians we ought to rejoice in this edition of the Scriptures, inasmuch as it may lead to a more extensive and unbiassed perusal of them. We trust it will be so, and, considering the high character of the version, we also trust that many of our fellow Christians will secure it also. It is printed with considerable accuracy and we have only noticed one great error, which is in Jonah iv. 11. Here by a strange *lapsus* we read, "more than *six* myriads of persons," instead of "more than *twelve* myriads of persons." We must here conclude, and will only add that we have endeavoured to speak with all impartiality of the volumes before us.

* Jewish School and Family Bible. In four volumes. Newly translated under the supervision of the Rev. the Chief Rabbi of the united congregations of the British empire, by Dr. A. Benisch. 1852—1861.

Prague.—Longevity.—There died lately, in the hospital at Prague, an Israelite named L. Pollack, being one hundred and thirteen years old. He was a working man, who had a few years before still been active in his business.

Wurtemburg.—Jewish Emancipation.—The Wurtemburg Chambers have almost unanimously (80 votes against 1) passed a bill which places Jews, and in fact all dissenters, on a footing of perfect legal equality with the rest of the population.

OUR COMMUNAL WEEKLY GOSSIP.

[We deem it right to state that we do not identify ourselves with our correspondent's opinions.]

THE BLOOD ACCUSATIONS.

In accordance with my promise, I will now enumerate a few of these charges in modern time, which have all arisen from the heated imagination of the common people, poisoned as their minds were by accounts similar to those with which Messrs. Chambers have lately entertained their readers. The blood accusation at Shavlau, Lithuania, has but very lately been recorded in your columns. As I have nowhere seen it related as a connected whole, I will briefly sketch its outline.

At Shavlau, a miserable village in Lithuania, a little peasant girl was missed last winter. She had been overwhelmed by a snow storm, only a few yards from the parental hut. Immediately the report was spread that she was kidnapped by some Jewish dealers of a neighbouring place, who had been seen in the village, buying corn on the day on which the child disappeared. The priest, at least, on the following Sunday, proclaimed this as a fact from the pulpit, and the squire of the village had not the slightest doubt of it. The poor accused Jews were immediately thrown into prison. The peasantry got excited against the murderous race, threatening them with a general massacre. One poor old Jew was actually waylaid by four peasants, and literally beaten to death. Meanwhile the spring approached, the snow melted, and the body of the poor girl was found. One would have thought that, the mystery being solved, there would have been an end to the charge, and the innocent captives at once set at liberty; but this would not have served the purpose of certain fanatics, who could not allow such a glorious opportunity for inflicting mischief on the Jews to escape without profiting by it. The body of the child was found, but it was the Jews who had murdered it, and who, after having drawn blood from her, had cast her into the snow; and as a proof of this, lo! there were clearly on her body the incisions made to obtain the vital fluid. This second charge was still graver than the first, and, what was still worse, there was an eye-witness, who had seen all these atrocities, and was ready to give his evidence on oath. It is true, the Jews maintained that this witness was a common thief and burglar, an outcast from their body, ready for any iniquity, if only paid for it; but had he not lately become a convert to the orthodox church? Had his heart not been regenerated by the baptismal water, and should the evidence of one good Christian not outweigh that of a score of unbelieving Jews? The position of the Jews became every day more critical, when science came to their assistance. The body having been examined by a skilful and enlightened surgeon, appointed by the Government for the purpose, he declared that the wounds had been inflicted some time after death, which had ensued from suffocation. The charge, of course, then fell to the ground. Had such an accusation been brought against the Jews before the medical art possessed the knowledge of distinguishing between wounds struck before or after death, or had the governor of the province been a fanatic, and either not appointed a medical commission or suppressed its evidence, or appointed an ignorant surgeon, it would be recorded to this day in the criminal annals of Lithuania, that at such and such a period the Jews had been convicted of having kidnapped and murdered a Christian child, for the purpose of making use of its blood.

The second case I am going to relate is still more extraordinary, and occurred some years ago at Badia, in the Lombardo-Venetian kingdom. Fortunately for the cause of justice, Austria was not yet under the yoke of the Concordat, and the proceedings of the enlightened authorities could not be hampered by the interference of fanatic priests. About fourteen or fifteen years ago, a servant girl of the Christian religion, who had been missing some time, suddenly appeared before the authorities of the district, declaring that she had just escaped from imprisonment, and gave a very plausible and most circumstantial account how she, a few weeks before Passover, one Sunday, at ten o'clock in the morning, on entering the shop of a most respectable Jew at Badia, in order to buy some trifles, was lured behind the counter; how the shopkeeper and his son suddenly seized and dragged her into a contiguous dark chamber; how she was kept there till the evening, despite her violent screams; how in the night her eyes were bandaged, her mouth gagged, and she thrown into a car; how she was thus taken to a distant place, and locked up in a cellar; and how she was from time to time bled by her captor and his son, and the flowing blood carefully caught in phials. She then showed her arms, which evidently bore marks of recent bleedings. Strange as the charge appeared, yet the evidence by which it was sustained was so detailed, and given with such an air of truthfulness, that the authorities had no alternative but to arrest the accused. But Italy was not Lithuania. The people were not prepared to believe such atrocities on the unsupported evidence of a person whose previous character was not known, whilst the respectability of the prisoners was admitted by all Badia. Skilfully woven as the tissue of falsehoods was, yet the penetration of the judge was soon enabled to unravel it. The innocence of the accused was proved by an overpowering amount of evidence. It was proved that at the very hour of the day on which the girl asserted she had been in the shop, a Christian neighbour had been there. It was shown that the whole of that day the shop had been visited by a number of Christians, who must have heard her cries, had she been, as she averred, imprisoned in the neighbouring room. It was proved that, as the Jew possessed neither cart nor horse, he must have hired them in order to carry her away, and that far and wide around no such conveyance had been lent to anybody. It was shown that the punctures on her arms must have been made by a lancet, according to the rules of the medical art, and that neither her pretended captor nor his son possessed the slightest surgical knowledge or skill. It was proved that she had clandestinely left the house of her parents, that she had been dismissed from service, once for depravity, and another time for theft, and that she had for some time tramped. So overpowering was the amount of evidence against her, that she at last admitted that the whole charge was a mere fabrication; that she was instigated to it by a priest, who had made the punctures on her arms, and who had carefully instructed her in all the details of the accusation; but no intimidation and no punishment on the part of the judge could extort from her the name of the priest. She was sentenced to imprisonment for several years. In your next a few cases more.

REFUTED SLANDERS REPEATED.

(Concluded from our last.)

Still labouring to save their fellow, the Jews of Metz now had recourse to a stratagem, suggested, it may be, by the passage in Genesis xxxvii. 33: "An evil beast hath devoured him; Joseph is without doubt rent in pieces."

A report was industriously propagated, that the child had been carried off by wolves, and liberal rewards, emanating from the Jews themselves, were offered to any person who might succeed in recovering a portion of the remains or attire of the infant, sufficient to establish his identity. Within a day or two of the announcement of the rewards, the child's little shirt was discovered, hanging on a bush at a distance of three feet from the ground, in a dense part of the wood, about a quarter of a league from Glatigny.

Nor was this all. A woman living at Katonfai, a little village not far from Glatigny, affirmed on oath that she one day encountered on the road three Jews of Metz, whose names she did not know. These men entered into conversation with her, appearing anxious to learn what was thought and said in the neighbourhood with respect to the missing child; and on her replying that, even if he had been devoured by beasts, some portions of his dress might yet be found. one of the strangers eagerly assented, remarking with significant emphasis, that the "head" at least might be forthcoming.

The observation seemed prophetic. Two days later—that is, on the 26th November, 1669, four swineherds, passing through the wood, came upon the head of a child, with the neck and part of the shoulder; two little frocks, one within the other; one woollen sock, and a little red bonnet; none of the articles of the dress being either torn or discoloured with blood!

Thereupon, the parliament directed a commissioner to repair to Glatigny, and report upon the discovery. In the presence of this officer, Lemoine at once identified his child's dress. As for the head, so much was it mangled and disfigured, that the little features were no longer recognisable by mortal eyes. The flesh, notwithstanding, was singularly firm and fresh, and the blood in the veins seemed scarcely dried. The swineherds described the manner in which the articles had been found, and one of them boldly affirmed that it was impossible the child had been mangled by beasts, since, not to mention that the clothes were whole and unstained, he had observed that, when a wolf attacked a sheep, or any other domestic animal, it invariably preyed upon the head first.

Two master surgeons, after minute examination, gave it as their opinion that the child had lived and breathed much within the period (two months and a day) that had elapsed since his disappearance.

The accused, in refuting the testimony that sought to fix his identity, returned to his *alibi*, and averring parenthetically that he had worn no mantle on the day of the supposed abduction, stated, as before, that he had arrived at his own dwelling at Boulay by four o'clock in the afternoon.

These two statements were contradicted, singularly enough, by two of his own witnesses, who asserted that on the 25th September, he had passed them, as though coming from Metz, at about half-an-hour before sunset (this being about the equinox), would make it between half-past five and six; that he was mounted on a white horse, wore a mantle, was alone, and appeared so much agitated, that he permitted his horse to wander from the road, to which the witnesses, re-conducted him.

Certain neighbours of one Gideon Levi, a Jew residing at Hex—one league from Glatigny, and three from Metz—deposed that, ever since the loss of the child, Jews of Metz were perpetually visiting Levi's house, sometimes in parties of three and four, even five and six, and this at all hours of the day and night. One swore to having seen Gideon Levi quit his house, and go into the wood, carrying on his back a *hotte* (scuttle): and another declared that Gideon had advised him to join in the search for the remains, and even indicated the direction in which they would probably be discovered. Upon this evidence, Gideon was apprehended and interrogated. He denied all knowledge of the crime; but admitted that, by the direction of the Jews of Metz, he had sent persons to search the wood, and promised a hundred crowns for the discovery of any trace of the young Lemoine.

Once only, during the protracted investigation, did the accused commit himself by inconsistent statements. He declared before the parliamentary commission that he could not possibly have carried the child upon his horse, the latter being already laden with barrels of oil and wine, which he had purchased at Metz—whereas, before the lieutenant-criminal, on the 14th October, he stated that he had placed the barrels on his *son's* horse, and sent him forward remarking that he himself, travelling more lightly, would easily overtake him.

Upon the whole evidence the court decreed as follows:

"Annulled the former judgment. Declared the accused, Raphael Levi, a Jew, guilty of having, on the 25th September, 1669, upon or near the highway near Glatigny, stolen the body of the child of Gilles Lemoine, aged three, whose head and neck have since been found exposed in the adjacent wood. In reparation, condemned the said Raphael Levi to make the *amende honorable* before the great door of the cathedral church of Metz: and, kneeling, in his shirt, a rope about his neck, and a burning taper of three pounds weight in his hand, to confess his crime, declare his repentance, and ask pardon of God, the king, and the law. This done, the said Raphael Levi should be conveyed to the field of Seille, and there burned alive, and his ashes scattered to the winds; himself having been first submitted to the question ordinary and extraordinary, in order to discover in whose hands he deposited the child, and the manner of its death; the goods of the condemned to be confiscated; one thousand livres paid to the king, and one thousand five hundred to Gilles Lemoine, together with the expenses of the process.

"Ordered, further, that Gideon Levi be submitted to the question ordinary and extraordinary, to discover by whom the remains of the child Lemoine were placed in the wood; that Marguerite Houster, servant, be summoned before the council, and severely reprimanded for conveying letters to the said Raphael Levi; lastly, that Mayer Schaube, Jew, of Metz, be committed to prison, and his goods inventoried, with a view to more ample inquiry as to the place in which the child Lemoine was secreted. Done at Metz, in parliament, in the chamber De la Tournelle, January 16, 1670."

Gideon Levi was subjected at once to the torture, but without obtaining from him any revelation; and as it was by that time late in the day, the execution of the sentence on Raphael Levi was postponed to the following morning. At eight o'clock, accordingly, the unhappy criminal was conducted to the torture-chamber. Casting one hasty glance around upon the terrible apparatus, he drew from his pocket a small volume in the Hebrew character, and proceeded to read from it certain words. But the jealous suspicion of Messieurs the Commissioners instantly took the alarm. These words might contain a spell, similar to that contained in the formula he had been instructed to utter when submitted to the question. The book was taken away.

The sentence was then read, the condemned man evincing no emotion. When it was finished, he calmly observed that he had no complaint to make of his judges; but as for the witnesses, they had spoken falsely, and betrayed him to death. He warned the commissioners that, should the agonies of the torture force any confession from his lips, he would revoke it within an hour. This declaration he repeated thrice.

The warning proved superfluous: so far from confessing anything, he never ceased, while consciousness lasted, to insist upon his innocence. It was remarked that, during the severest moments of the torture—for example, while suspended in the air with heavy weights attached to his toes—the prisoner remained for a quarter of an hour in a kink of lethargy, apparently quite insensible to pain. Some of those present attributed this to the effect of the words they had imprudently permitted him to pronounce before the book was taken from him; "but," says the excellent advocate, gravely, "it is surely a simplicity on the part of any to believe that the speaking of certain syllables can be productive of such an effect!"

Torture having done its miserable worst, the criminal was conveyed to the cell for the condemned, and handed over for a time to two reverend persons—the Sieur d'Arras, curate of St. Marcel of Metz, and a Capuchin friar—who were awaiting him, with the benevolent purpose of exhorting him to embrace the Christian faith. The unhappy culprit, though acknowledging that he had not too deeply studied the mysteries of his own faith, still refused to substitute another, and turning away from his exhorters, seemed to await with impatience the closing scene.

Conducted at last towards the place of punishment, he tied round his left arm and forehead narrow strips of leather, with knots in the centre. One of the officers having demanded the meaning of this ceremony, Levi replied that in the knots were contained the commandments of his law, and that it was customary with his people, at the point of death, to attach them thus to the head and arm.* Still haunted with the idea of some concealed spell, the intelligent commissioners deprived the criminal of these symbols, and once more pressed him to acknowledge the abduction of the child, the place of its concealment, and the time and manner of its murder.

Raphael Levi returned thereupon to his first unqualified denial, asserting that he was perfectly innocent, and the witnesses foresworn. It was remarked that during the trial he had, nevertheless, made no exception to their testimony.

Still, the church made one final effort to secure the convert. The curate and capuchin pressed up to him, and were commencing a new exhortation, when the criminal, bound as he was, pushed them from him with his elbows, sternly demanding them to notice that he died, as he had lived, a Jew; and that, dying in such a manner, his soul would assuredly be carried into Abraham's bosom—even adding, that for the act imputed to him as a crime, he would not ask pardon of God himself.

The courage and calmness of the condemned man, whatever their source, remained unabated to the end. Arrived at the pile, he dressed himself, unaided, in the garment in which he was to suffer. Attached to the stake, and pressed, to the last moment, on the one side to confess his crime, on the other to disavow his creed, the unhappy man continued to reply with as much courage as though he had not been standing on the verge of death. At last, turning to the executioner, he begged him to put an end to the scene, by strangling him with the rope that confined him to the stake. And this was done.

---

* These, no doubt, were the phylacteries (תפילין), in which this martyr of Christian fanaticism wished to surrender his heroic soul to his Maker.—Ed. J. C.

Solution of Riddle, No. 48, in our last—"Bel."

METRICAL TRANSLATION OF PSALM CVII.

(Concluded from our last.)

PART 3.

Fools also thro' their wickedness,
And grievous sins, are in distress;
Their souls all sorts of food decry,
They to the gates of death draw nigh.
Then cry they to th' Eternal in their grief,
And He from all their trouble gives relief;
His word He from on high reveals,
And all their soul's diseases heals.
They from their ruin, which impending seemed,
And, by His saving grace, benignantly redeemed.

CHORUS.

Let them with th' Eternal's praise,
Cause the echoes ring again,
For His wondrous kindly ways
Tow'rds the erring sons of men;
Let them sacrifices bring—
Offering hymns of gratitude;
With rejoicing, let them sing
Of his marvels great and good.

PART 4.

They who, for gain or glory, brave
The stormy ocean's threatening wave—
Who boldly, with advent'rous prow,
The boundless waste of waters plough,
Behold th' Eternal's mighty works and ways,
And all the wonders which the deep displays.
For He commands, and instantly
The raging winds arise,
The billows lifting, till they seem
To mingle with the skies.
They mount to heaven, then down remain,
Into the depths, they plunge again;
Their souls with terror quail;
They reel amid the foaming brine,
And stagger, as if drunk with wine,
Their strength and senses fail.
Then cry they to th' Eternal in their grief,
And He from all their trouble gives relief.
He makes the storm a calm at will,
Rebukes the waves, and they are still.
Then are they glad, because with quiet blest;
He brings them to the haven, where they desired to rest.

CHORUS.

Let them, with th' Eternal's praise,
Cause the echoes ring again,
For his wondrous kindly ways
Tow'rds the erring sons of men.
Let them to exalt Him vie,
In the congregation grand,
And His glory magnify,
Where assembled elders stand.

PART 5.

The river to a wild He turns—
The water-spring to soil that burns—
A fruitful land to barrenness,
When grievously her sons transgress.
Anon, He makes the wilderness a lake,
And fountains rise the thirsty ground to slake.
And there, to find a dwelling-place,
He makes the needy come,
And the industrious poor to rear
A city for a home.
To till and sow the fertile field,
And plant them vineyards, that may yield
Rich fruit and generous wine;
His blessing multiplies their wealth,
Nor suffers He their herds in health
Or numbers to decline.
Again are they diminished and brought low,
Beneath oppression, misery, and woe;
He makes their princes be reviled,
And wanderers in a trackless wild—
Yet sets on high the poor from sorrow's shock;
He makes his family blest, and tends them like a flock.

CHORUS.

This the righteous shall perceive,
And with all their heart rejoice;
While iniquity shall grieve,
And ashamed repress her voice.
Wise men also, who their mind,
Such events to notice, bend,
Shall th' Eternal's mercy kind
Recognise and comprehend.

BIBLICAL LITERATURE.*

The "Clerical Journal" of the 8th inst. published under this heading the following article:

To execute a new translation of the Scriptures is to accomplish a great work, and one the results of which may be very important. Such a work requires qualifications of a high order, and hence very few individuals have succeeded in the attempt. What those qualifications are it might be superfluous, and certainly it is not our intention, to describe; and we will only say that they involve moral and intellectual excellencies which few possess. Dr. Benisch belongs to the Jewish persuasion, and has therefore limited himself to the Old Testament. The principles which he has adopted are in accordance with his religious profession, and among them he indicates, with sufficient distinctness, those "Masoretic rules from which the Jew may not depart without deviating from the path of orthodoxy." Herein he considers that he differs from all the translators of Christian versions for public use. He also believes that an important influence is exerted by the view taken of the Mosaic Laws. The Jew regards them as still in force, whereas the Christian considers them abolished, and typical of Gospel truths and facts. In his preface Dr. Benisch give two or three examples of what he thinks faulty renderings of our authorised version, and he ascribes the supposed mistakes to the influence of Christian views. Thus, Lev. xxiii. 40, is, in our version, "And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees and willows of the brook." Dr. Benisch renders this: "And ye shall take you on the first day the fruit of the tree hadar, and branches of palm-trees, and a bough of the tree abot, and willows of the brook." It will be seen that two words are left untranslated in the new version, but it is apparent that they are understood to refer to the citron and the myrtle. Jahn says that the later Jews understand hadar of the citron; it was so taken, however, by Onkelos and in the Targum of Jonathan. The last of these adds the word for citron as an explanation of hadar, not as its meaning, but as what it refers to. The other word, aboth, Onkelos renders "myrtle," and so also does Jonathan. All the other ancient versions, we believe, agree with the English respecting hadar, except the Arabic in Walton's Polyglot, which agrees with Onkelos. The LXX., the Vulgate Samaritan, and Arabic agree with the English in regard to aboth, but the Syriac coincides with the Targums, and calls it myrtle. The second instance adduced is Lev. xxiii. 15, "And ye shall count unto you from the morrow after the Sabbath," which Dr. Benisch translates, "And ye shall count unto you from the morrow after the day of rest," because the word Sabbath, meaning rest, applies both to the Sabbath and to other festive days. "In this passage," he says, "tradition has decided that by שבת is meant the first day of Passover, and that, consequently, on the fiftieth afterwards the Festival of Weeks commences." He admits that the Sadducees took the word in its usual signification of Sabbath. They, therefore, began to count the seven weeks from the Sunday after the first day of Passover, and therefore their Festival of Weeks did not coincide with that of the orthodox Jews. In this case the versions are divided. The LXX., Vulg., and Sam., agree with the Authorised Version, while the Syriac, Arabic, and Targums differ.

A third case is Lev. xvii. 14, "For it is the life of all flesh; the blood of it is for the life thereof;" rendered by Dr. Benisch "For the life of all flesh, its blood, expiates for his soul." He remarks, "whatever the meaning of this difficult verse, this much is clear, the Anglican version takes the passage in a sense widely differing from that given it by the Masorah." The verse is certainly difficult, owing mainly to the extreme brevity of the expression, which runs thus in the original, כִּי נֶפֶשׁ כָּל־בָּשָׂר דָּמוֹ בְנַפְשׁוֹ הוּא. To translate this into idiomatic English literally is impossible, and any intelligible version must partake of the character of a paraphrase. If we follow the Masoretic accents the sense is "For the life of all flesh, its blood, that is the price of its soul." More literally, "For the soul of all flesh, its blood, that is in its soul," which has no meaning. Clearly the first נֶפֶשׁ is equivalent to life, and so also may be the second, but it is necessary to regard the preposition בְ as denoting a price or compensation, and this idea our translators have endeavoured to convey by the word "for." Herein they are right, but still the Masoretic punctuation gives a better sense.

In enumerating his rules, Dr. Benisch mentions "fidelity, uniformity, and independence;" and very necessary rules they are. But it was no want of fidelity which led our translators to render "tachash" by "badger;" "reem" by "unicorn," &c., it was simply because they knew no better. Even now, when we have done our best, there will be many such cases left in obscurity, and we must either have recourse to conjecture, or do as Dr. Benisch has properly done, leave the words untranslated. There is another proof of the absolute necessity for marginal notes, and of the inability of the uninstructed to understand all they read. How are they to know whether "tachash" and "reem" are beasts, or birds, or fishes? or, if they can know so much, it is all they will do. But after all, to call one animal a badger and another a unicorn, when it is known that neither is correct, can hardly be commended. In such cases at least our version wants revision.

Uniformity is another of Dr. Benisch's aims, and of this also we approve. It must be confessed, however, that words in Hebrew were liable to extensions and divarications of meaning, just as in other languages, and that, therefore, always to render such words by the same English ones may mislead. This is, however, not the only cause of departures from uniformity of rendering. Two others, at least, present themselves; first, the ambiguity of certain Hebrew words; and, secondly, the synonymes of our own language. The word נפשׁ, commonly rendered *soul*, is an example of the first, and it would be absurd always to translate it by that one English term. It may mean the life, or a person, or self, or a corpse, and we have no word involving all these meanings. Other examples could be adduced by sorces. As to synonymous words in English, their use is inevitable. Thus a verb rendered *to bear* at one time, will be translated *to carry* at another; and one Hebrew verb, will appear in English as, to tarry, to stay, to remain, to abide, to rest, to dwell, to wait, &c., according to the connection, or the mind or fancy of the translator. We must admit that our own excellent version often multiplies synonymous or equivalent expressions beyond what is necessary; but we maintain that in translating from a poorer to a richer language, the principle is not wrong. In fact we hold that as an Englishman is not bound to find, nor able to find, a different word for Hebrew equivalents, he is not restrained from using English equivalents for the same Hebrew word. For instance, there may in Hebrew be more than one name for the *lion*, for *gold*, &c., while in English there is but one. So in Hebrew, there may be but one word for ideas which we can express by ten or twelve different words. Therefore, we conclude, that while the principle of uniformity is a sound one, considerable freedom must be conceded to the translator. Dr. Benisch exemplifies very well both the rule and the exception; and in both we admit that he has often improved upon our authorised version.

The third point, *independence*, is also a good one, but it is very difficult to say precisely what it involves. Dr. Benisch believes that his independence is not interfered with by his submitting to the traditions of his learned men, nor by his acquiescence in the decision of the Masoretic critics. He, therefore, would not plead for absolute freedom of personal judgment. This is important, because the tradition, or the Masoretic punctuation, may be the sole authority for particular renderings. To us, it seems that real independence is conformity to critical principles. And we think that they are to be the translator's law. When, therefore, they would lead to a decidedly improved rendering, it should be given, even at the expense of tradition and the Masorites. There are cases in which Dr. Benisch appears to have thought thus himself. He calls attention to some of the instructions given to King James's translators, and thinks they interfered with their independence. These instructions are, that the Bishop's Bible should be followed as far as the original would permit, that ecclesiastical words should be retained, and that, when a word has divers significations, that should be kept which was most used by the best Fathers. It would be unfair to suppose that these rules were to be too rigidly interpreted, although it is true that the translators sometimes carried them farther than modern criticism would approve of. Dr. Benisch also cites the declaration of Dr. Lee, that a Christian translator must be influenced by the statements of the New Testament. Hence, it is inferred that a Christian's version of the Old Testament cannot lay claim to independence. For himself, Dr. Benisch lays down two rules on this matter: first, to pay particular attention to passages in which our translators have been guided by their peculiar notions; and, secondly, to retain the rendering of the Anglican version where it agrees with his principles. We cannot complain of these rules; and we believe they have been carried out with great regularity and impartiality. Indeed, the candour of our translator is most praiseworthy, and he even volunteers the information, that with respect to passages in which the Church and the Synagogue are at issue, the latter has no *authoritative* tradition, so that a Jew is left quite unfettered in his investigation. He illustrates this by Gen. xiv. 18, where we read of Melchisedek, "and he was the priest of the most high God." As Dr. Benisch says, there is no article before "priest" in the Hebrew, and he would render it, "he was a priest to the most high God." For our part we should prefer to say, "and he was priest to the most high God," leaving the reader to decide for himself whether there was more or not. Nothing is said by Dr. Benisch respecting the use of *italics*, but we are glad to see that he has been wise enough to employ them, and we do not believe any version ought to be without them. Other books may dispense with them, but here every word is sacred, and the distinction in question should be maintained.

The work is unaccompanied by notes, except such as we call marginal renderings, and it is based upon the Hebrew *textus receptus*. The arrangement of the books is the same as in the Hebrew Bible, the divisions of which as to chapters and verses are also followed. Their are various peculiarities of rendering, such as "Eternal," where we have "Lord," &c. The version is designedly close and literal. It is as a whole excellent. A perfect work was not to be expected in the present state of Hebrew learning, but we have here one which may be most profitably consulted, and which will often throw light upon a passage where our ordinary commentators fail. There are cases in which we should not, of course, agree with Dr. Benisch, but we must always respect him for the calm and enlightened judgment, the thorough sympathy, and the true learning which he exhibits at every page. We have often consulted his volumes with pleasure and with profit, and admired the sincerity and candour of their translator. Even were we disposed for criticism, which we are not, we should be disarmed by the simple pathos of the preface to his last volume, where, speaking of his feelings, he says: "These feelings can be more easily conceived than described; yet uppermost among them is that of profound gratitude to an all-bounteous Providence, which has permitted me to bring to a close, single-handed, a task which seemed to be great enough for a band of scholars, and that, too, amidst severe trials, much bodily suffering, and in a state of health which for years trembled in the balance between life and death." We ought to praise and honour the man who has devoted some ten or twelve years to the task of translating the Word of God, and whose motives could not have been selfish or mercenary. As Christians we ought to rejoice in this edition of the Scriptures, inasmuch as it may lead to a more extensive and unbiassed perusal of them. We trust it will be so, and, considering the high character of the version, we also trust that many of our fellow Christians will secure it also. It is printed with considerable accuracy and we have only noticed one great error, which is in Jonah iv. 11. Here by a strange *lapsus* we read, "more than *six* myriads of persons," instead of "more than *twelve* myriads of persons." We must here conclude, and will only add that we have endeavoured to speak with all impartiality of the volumes before us.

* Jewish School and Family Bible. In four volumes. Newly translated under the supervision of the Rev. the Chief Rabbi of the united congregations of the British empire, by Dr. A. Benisch. 1852—1861.

PRAGUE.—LONGEVITY.—There died lately, in the hospital at Prague, an Israelite named L. Pollack, being one hundred and thirteen years old. He was a working man, who had a few years before still been active in his business.

WURTEMBURG.—JEWISH EMANCIPATION.—The Wurtemburg Chambers have almost unanimously (80 votes against 1) passed a bill which places Jews, and in fact all dissenters, on a footing of perfect legal equality with the rest of the population.

CONTENTS OF THE PRESENT NUMBER

Advertisements 1
Our Communal Weekly Gossip
The Blood Accusations .. 2
Refuted Slanders Repeated 2
A Riddle 3
Metrical Translation of Psalm CVI A 3
Biblical Literature 3
Prague—Longevity 3
Wurtemburg—Jewish Emancipation 3
Leader—The Pope's Last Allocution 4
The Dover Congregation .. 4
Crystal Palace—School of Arts, Science, and Literature 4
Kingston, Jamaica—Hebrew Benevolent Society .. 4
The Free Religious Movement in England 4
Paris — The Benoit Fould Foundation 4
Mr. M. H. Bresslau 6
A Misrach 5
Switzerland — Another Step in Advance 5
Small Causes and Great Effects 5
Paris—A Medal of Merit .. 5
Paris—Acts of Charity .. 5
The "Gazette De France" and the Jews 5
Board of Deputies .. . 5
Jewish Education 6
Sir Moses Montefiore's stay at Wilna in the year 1846 7
The Representive System in the Constitution of Moses 7
Wurtemburg—Emancipation 7
The Transylvanian Jews .. 8
Discoveries at Suez 8
Warsaw — The Council of State.. 8
Metropolitan Free Hospital. 8
Metropolitan and Provincial Bank 8
An Incident from the French Campaign in 1812 8
Hamburg—Jewish Statistics 8
CORRESPONDENCE
Parochial Relief 6
The Prophet Jonah 6

DUTCH, SPANISH, FRENCH, GERMAN, PORTUGUESE, AMERICAN, and other COUPONS, now becoming due and payable abroad, are being PAID, at a favourable exchange, at the Banking-offices, 79, Lombard-street.

ADAM SPIELLMANN and Co.

CIRCULAR NOTES and FOREIGN MONEY.—Travellers to the Continent, Colonies, America, &c., can have CIRCULAR NOTES of £5 and £10 each, payable at all principal towns; also FOREIGN MONIES and FOREIGN STOCKS, at the Banking-offices, 79, Lombard-street,

ADAM SPIELLMANN and Co.

NOTICE.

Our Subscribers are respectfully reminded that, the Quarter having expired, the Subscriptions are due. To avoid needless writing and postages, the receipt of the Subscriptions will, in imitation of the American papers, be acknowledged in our journal in the week of their receipt, and such acknowledgment shall have the validity of a receipt.

JEWISH CHRONICLE, ADVERTISEMENT DEPARTMENT.

Public Companies and Societies—Five Shillings for the first seven lines, and Sixpence for each succeeding one,—a line consists of about ten words.

For Advertisements inserted over the Leader and in the body of the Paper the charge is a third more than the scale.

Trade Advertisements—Not exceeding seven lines Three Shillings and Sixpence. A considerable reduction on Contracts for all such Advertisements, according to the number of Insertions.

Births, Marriages, and Deaths—Not exceeding seven lines, Three Shillings and Sixpence. The announcements of deaths with black borders are charged double. All family announcements are published the same week, if received at the office on Thursday, not later than 4 o'clock p.m.

NOTICES TO CORRESPONDENTS.

Received—"England, the Remnant of Judah," &c., by the Rev. F. R. A. Glover; Rivington. "A Guide to Indian Investments;" Trübner. Rebecca.—We regret that the poem should be too long for our columns. Bar-Mitsvah.—The insertion of accounts of domestic festivities, however gratifying to the relatives and friends, has yet no interest for the community in general, and therefore can find no place in our columns. Mr. Neumark.—We are not able to give him the desired information.

Unauthenticated communications, whatever their contents, cannot be noticed.

Letters not prepaid cannot be taken in.

Communications received on Thursday cannot be noticed the same week.

Subscriptions to the "Jewish Chronicle and Hebrew Observer:"—Mr. Henry Nathan, Birmingham, up to Sept. 20, 1861, and advertisements, £1 3s. Mrs. R. Myers, East House, Kennington-lane, up to November 9, 186', and advertisement, 10s. Mr. Lewis Heilbron, Birmingham, up to Jan. 18, 1862, 4s.

CALENDAR FOR THE ENSUING WEEK.

Friday	Oct, 18	Heshvan 14	Sabbath comm at 4 3 .
Saturday	„ 19	„ 15	„ closes at 5.52.
			וירא, Genesis xviii. 1.
			Haphtarah, 2 Kings iv.

The Jewish Chronicle, AND Hebrew Observer.

LONDON: FRIDAY, OCTOBER 18, 1861.

THE POPE'S LAST ALLOCUTION.

We have no concern with any religious body, as such. We hold no controversy with any church. We respect the tenets of every creed so long as they do not strike at the root of all morality. It is not that we are indifferent to error, but that we believe that a considerable amount thereof may be mixed with truth, without detracting much from the sterling value of the latter, even as the most refreshing spring may hold in solution a considerable quantity of earthy matter, without losing aught from its transparency. We firmly believe that all religions save that of Moses are erroneous, and that there is not one of them so well calculated to insure to man peace of mind here below, and happiness hereafter, as that proclaimed on Sinai, and yet we need not feel called upon to assail the creeds of others, so long as we are convinced that there is precious metal enough in them to compensate for the admixture of alloy. We may believe that of all religious systems based on the Bible, Roman Catholicism is the most corrupt, and yet hold that so long as it does not degenerate into blind fanatical ultramontanism, there are redeeming points enough in it to reconcile civilisation to its existence. God promised to spare Sodom and Gomorrah should ten righteous men be found in these cities; and surely Roman Catholicism has in every generation, even in the most worthless, been able to point with pride to characters which have thrown a lustre over their century. We therefore do not arrogate to ourselves the right to sit in judgment on the supreme pontiff.

We may marvel at the bitterness with which the Pope, in his last allocution, denounced the glorious events lately accomplished in Italy, and be astonished that a priest's heart should shelter so much spite, but yet not feel disposed to give utterance to our surprise. We may wonder at the short-sightedness of the Papal Government, which, by laying bare, instead of concealing its sores, invites, as it were, its exultant enemies to feast their eyes on the wounds, without even prompting one good Samaritan to pour balm into them. We may well ask ourselves where is the subtlety, where the statecraft for which the papacy was once distinguished, without, however, loudly declaring our suspicion that its right hand has forgotten its cunning. We may even, without being tempted to express our opinion, put the question how is it that the exalted spiritual sovereign of the larger half of the civilised world should not perceive what must be evident to the meanest capacity—how is it his Holiness does not see that the condemnation of Italy necessarily involves the condemnation of that system which for nearly two generations ruled paramount in the Peninsula, and powerfully supported by the secular authorities had every opportunity for shaping and moulding the popular character, had converted her rulers into saints, lying at his feet and craving his blessing, had filled all scholastic establishments with monks and nuns, sent the confessor into every family, and the jesuit into every house? It is the winter that heaps on the mountains snow and ice; and if the spring fills the torrents and overwhelms the plain with them, the effect has only followed the cause in due time. We may deplore, without recording our sorrow, the perversion of the mind which can raise such a cry of woe at the confiscation of ecclesiastical property by the present Mexican government, but which had not an admonition to spare for the atrocious fugitive leader when his faithful partisans, true sons of the church, mercilessly devastated, plundered, and murdered; and we may rejoice, yet without expressing any satisfaction, at the most gratifying change in New Granada, so piteously deplored by his Holiness, but which the moral sense of mankind will nevertheless hail as a remarkable symptom of progress. All these things might have moved our heart, and yet we should have held our peace. Nay more, although our views are necessarily diametrically opposed to those expressed in the allocution, we yet should, for all that, not for one moment have doubted the honesty of purpose and the sincerity of him that denounces with so much fierceness, we should almost say savagery, the highest aspirations and the noblest achievements of our age, knowing as we do the delusions to which the human heart is subject, and the blindness which generally strikes those destined to fall. But when the Pope daringly leaves the domain of opinion, in which the greatest latitude must be allowed, entering upon that of facts, which cannot be overlooked, because every passer-by must stumble against them, and when the hypocrisy with which these facts are ignored mostly concern the Jewish body—it were treason to our cause were we not to raise our voice with indignation, were we not to avail ourselves of the opportunity for pointing out the falsehood of his Holiness's statements.

Will it be believed that the man who, before the eyes of the world, so solemnly appeals to mankind's sense of justice—will it be believed that the prince who so vehemently deplores the oppression and persecution of the innocent, whose only crime, in his opinion, consists in their faithful adherence to their religious conviction—will it be believed that the prince who has only to say the word, go forth, ye captives, and they will be free, holds immured in a dungeon, called the ghetto, in his own capital, thousands of his harmless subjects, whose air he keeps poisoned, and whose bread he stints, with whose morals he tampers, and whose intellects he keeps fettered, for no other crime but because they tenaciously cling to religious convictions neither immoral in themselves or endangering his own? Will it be believed that the man that laments in such pathetic language the degeneracy of the majority of his spiritual children and the wickedness of their hearts—will it be believed that the head of a powerful church, the priest maintaining to be God's vice-gerent on earth, who so confidently charges liberalism with the ruin of society; and the dissolution of all family ties, has himself but very lately set in his exalted position, and in the most conspicuous manner possible, the example of the fundamental subversion of all social order, of the violation of the most sacred of family ties, has himself mercilessly torn a child from the arms of its agonised parents, and has refused to restore it, despite the cry of horror resounding throughout the world. Yes, hear it Christendom—hear it ye Catholic nations of the earth—Pius IX., who so bitterly denounces the disturbers of all social order, and the severers of all social ties, is himself the greatest disturber, the most guilty violator—is a kidnapper. Yet has he, the oppressor and persecutor, the assurance to represent himself as the oppressed and persecuted, and to act the part of the martyr. Yet has he the insolence to recommend himself to the special protection of Him who has said—"Justice, justice, shall ye pursue;" and who has declared the man-stealer to be guilty of death. Yet has he the presumption to condemn the purest and noblest characters of his age, and the holiest and sublimest cravings of the human heart. How intrinsically good must be the human heart, and how truly divine the spirit within it, when a milenium of Papal Government, myriads of fanatic agents, and numberless destructive influences have been unable to corrupt it past recovery. If the papacy bleeds from every pore, it is not liberalism, it is ultramontanism that has inflicted the wound. Should the temporal power of the papacy perish, it is ultramontanism that would have committed the murder.

The Dover Congregation.—We had in our last the gratification of chronicling an act of rare liberality, which bears the most honorable testimony to the sentiments of toleration animating the Lord Warden and the Commissioners of Dover Harbour. These, by presenting a most valuable piece of ground to the congregation for a new synagogue, have thus set an example to the Jewish community which we feel confident will not be lost upon its members. The appeal issued by that congregation for funds, which is published in another column, sets forth its weighty reasons for proceeding to the erection of a new synagogue. These reasons have proved convincing to our Christian neighbours, as shown by the magnificent response stated before; will they not prove equally convincing to ourselves? Our Christian friends have given the ground; it is for us to cover it with a sacred building.

Crystal Palace.—School of Art, Science, and Literature.—Now that the committee of the Jews' Hospital, our largest in-door educational establishment, is about transferring this institution from Mile End to Norwood, it is well that the managers should be reminded of the existence of a school, or rather a people's college, in the immediate vicinity, in which all branches of art, science, and literature are taught by eminent professors in their respective departments. The committee of the Jews' Hospital has long since discarded the narrow-minded system of limiting children to a few trades taught at home, irrespective of their aptitudes, desires, and amount of preparatory knowledge. The committee has long since theoretically fully acknowledged the desirability of giving full scope to the talents of the children entrusted to its care, and has, as far as compatible with the means at its disposal, and the opportunities procurable for its charges, carried these views into effect. The transfer of the institution to a locality so near to the Crystal Palace will soon enable the committee to overcome the difficulties which its situation at Mile End has rendered almost insurmountable. At the Crystal Palace school the talented youths of the institution will be able to cultivate all those branches of literature whether of our own language, or of Latin, German, or French, and to acquire all those practical sciences, such as chemistry, physiology, botany, and geography, which in conjunction with drawing are now proved to be the paths leading to excellence in all industrial pursuits or superior trades, and excellent preparatory studies for the various intellectual avocations in life. And should there be among the girls any desirous of qualifying themselves for governesses in private families, the classes of this school for young ladies, conducted as they are by professors of acknowledged abilities, will offer them facilities for the purpose. It is hardly necessary to say that the Crystal Palace forms the finest museum in the world. No other school could offer similar specimens for the illustration of the branches of education taught.

Kingston, Jamaica.—Hebrew Benevolent Society.—The tenth annual report of this society has lately been published, and we are pleased to see that this charity continues its useful activity with unabated vigour. It is earnestly to be hoped that the extraordinary stagnation of all business in the island will not cripple the resources of the society, at such times of distress required more than ever, as will be inferred from the remark that there are 43 families, recipients of the charity, entered on the books, whilst 24 more required occasional relief. We conclude our notice with the following extract from the report:—"The Treasurer's account shows that £203 8s. 8d. has been collected during the year, under the following heads: by subscriptions, £171 7s. 11d., Donations, £22 18s. 9d., and £9 2s. for the Purim entertainment. This is about £10 in excess of the last year, and £19 over that of the preceding year. They are thus slowly but steadily increasing up to the point they reached during the first few years of the Society's formation. Yet they are by no means what they should be, either as regards the number of Subscribers, which limits the weekly receipts, or the amount of charity distributed. For in the first place, there are many members of the community who, we regret to say, still withhold their mite from this society; and in the second place, considering the number of our needy, the sum raised is not sufficient to give them as much weekly as will materially assist them. The remedy for this is in the power of the Jewish body, and your Committee fervently trust that this report may induce them to apply it. Large amounts weekly are neither expected nor wanted; but a trifle—and who cannot spare threepence or sixpence every Friday—given by a large number, will amply meet all the necessary calls."

The Free Religious Movement in England.—Under this heading, Dr. H. Jolowicz, of Koningsberg, reproduces, of course in a German translation, in the "Sunday Post" of that city, the series of most instructive letters, which originally appeared in our columns, under the title of "The New Reformation." We are pleased to find that these letters, which deserve the widest circulation possible, have been brought before the German public.

Paris.—The Benoit Fould Foundation.—The Academy of Fine Arts has, on the proposition of the Central Consistory, awarded the prize, founded by the late Benoit Fould, to a young Israelitish sculptor, M. Saldin, 15 years old. The 10,000 francs entrusted by Madam Fould to Rabbi Isidor, have been divided among seven young Jewesses, each of whom received a marriage portion of 1500 francs, all of whom, the "Verite Israelite" observes, are now comfortably settled.

Mr. M. H. Bresslau.—The following was forwarded to us for publication: We are informed by Dr. I. L. Levison (who is acting as honorary secretary) that a preliminary meeting was held on Tuesday evening last, Oct. 15, at Devonshire-square, Bishopsgate, for the purpose of raising a fund for the benefit of Mr. M. Bresslau, whose labours for the last twenty-five years on behalf of Jews and Judaism entitle him to some special consideration under his present circumstances. Particulars, with the resolutions passed unanimously, the names of the chairman, treasurer, and committee, will be advertised in our next.

A Misrach (מזרח).—For the information of our Christian readers, we have to state that by "Misrach" (sun-rise) is meant a sheet of paper, generally artistically ornamented, and not rarely glazed and framed, on which is found the word "Misrach," hung up on the east of the dwelling-rooms of orthodox Jews, towards which side they turn when at their devotions, in imitation of the prophet Daniel, who, as we read in Holy Writ, prayed with his face turned towards Jerusalem. Such a "Misrach" we have now before us. It is the production of Mr. Tobias Goldbaum, and is dedicated to Mr. E. Alex, the President of the Board of Guardians. This "Misrach" deserves notice for the ingenuity displayed in the selection of objects represented, all of which are of course emblematical, and naturally connected with sacred associations, and particularly for the artistic skill and taste displayed in the execution. Whilst well calculated to raise devotional feelings in the beholders, it forms a very appropriate ornament in the room of the pious Israelite. May Mr. Goldbaum's talent and industry find an adequate appreciation in the community.

Switzerland.—Another Step in Advance.—It is with great pleasure that we announce that another canton has expunged from its statutes the intolerant laws of bygone ages. The canton Vaud has adopted a new code of laws, which establishes perfect equality among the followers of all religions. The canton, it is true, is small, but the moral effect upon the other retrograde cantons will nevertheless be great.—*La Verité Israelite.*

Small Causes and Great Effects.—More than a century since, a Jew and two sweeps had a few words on Peter's-place, at Vienna, before the house of Samuel Oppenheimer, agent of the court. The constables drove away the noisiest of the two lads. The spectators thought that it was wrong that a Christian thould be hit on account of a Jew; the blackguard boys then took the eggs which the peasant women had there on sale, and broke with them the windows of Oppenheimer's house. When they had no eggs, they threw stones; and as the soldiers in the guard-house of the place quietly looked on, the doors were broken in, the house was pillaged, and many valuable articles of silver and gold stolen, important documents and business-books torn, splendid vases thrown out of the window, and the wine allowed to run out of the casks. Then the principal military post received orders to put a stop to these excesses, at any cost. The mob having been summoned, without effect, to disperse, the soldiers fired, and thus put the pillagers to flight; but as the disturbances had lasted to a late hour in the night, cannon was mounted on several places, and on the morrow the ringleaders in the riot, a cutler and a sweep, were hung on the very shutters of the Jewish house. A full pardon, at the sound of trumpets, was promised to those who should bring back the stolen articles to the police office.—*U. I.*

Paris.—A Medal of Merit.—We noticed some time ago that M. Treves, head master of the communal school, had received a gold medal from the Consistory, in acknowledgment of his services. We now learn from the "Verité Israelite" that his Excellency the Minister of Public Instruction has awarded to the same gentleman a silver medal. This, our cotemporary observes, is a distinction well merited by the zeal and ability of this excellent teacher.

Paris.—Acts of Charity.—The late festivals were, as usual, marked in Paris by acts of charity. Baron Rothschild sent to the Israelitish hospital 10,000 francs. M. Cremieux placed 1000 francs at the disposal of the committee of benevolence. M. Edouard Kann forwarded to this committee a like sum; and M. Hernsheim established a new bed in the Rothschild hospital, which he endowed in perpetuity, in memory of his deceased wife.—*La Verité Israelite.*

The "Gazette de France" and the Jews.—This rabid reactionary French journal pays the Jews the following compliment, which we only regret they do not deserve. We confess the impotent rage of this fanatic journal, so anxiously striving for the return of the middle ages, sounds like heavenly music in our ears. However, *suum cuique*. The merit of overthrowing the papacy is not due to the Jews. It is ultramontanism, it is the abuse of the papal power, to which this honour is due. No one is strong enough to subvert the papal throne, except the Pope himself. It is men like Antonelli, and papers like the "Gazette de France," who are his most efficient auxiliaries in this work of destruction. The following is the passage referred to:—"Europe, more and more degraded, has fallen under the ignoble yoke of the deicidal race. A few Jews decide on the fate of nations, by either tying or loosening the knot of their purse. They, moreover, direct the revolutionary movements by means of the journals which they have bought. Kings reign, and governments maintain themselves, only as long as pleases them. Their ancestors caused the saviour of the world to be lifted up to the cross. They now drag to it his vicar, assisted by the Scribes, Pharisees, and firebrands of Europe, calling out furiously, '*Tolle et crucifige.*' Will they succeed? No; if they who have charge of souls were to give to the maxim, *Omnis potestas a Deo*, the Jewish interpretation, which has created the most servile of revolutionary doctrines; if every time they utter in their prayer, *Adveniat regum Dei*, they call to mind that the reign of God can only mean the reign of justice—let then iniquity, disposing of all the gold of the Jews, of all arms, and of all miscreant pens, do its worst."

BOARD OF DEPUTIES.

A meeting of this Board, for the transaction of general business, took place on Thursday se'nnight, at the vestry-room of the Spanish and Portuguese Synagogue; Sir Moses Montefiore, Bart., President, in the chair.

The minutes of the preceding meeting having been read and confirmed, a letter was read from Mr. A. H. Hart, the representative of the Edinburgh congregation at the Board, resigning his office through ill health; also a communication to the same effect from the Treasurer of the congregation. A letter, dated Sept. 3, from Sir H. Storks, the Lord High Commissioner of the Ionian Islands, was read, in reply to a communication from the Board, conveying its thanks, through his Excellency, to the Archbishop of Corfu, for his timely and excellent encyclical letter on the treatment and position of the Jews in the island. His Excellency wrote he had not failed to communicate the thanks of the Board to the prelate, who had expressed his satisfaction that his efforts to ameliorate the condition of the Jews had met with their approval. Another letter was read from the secretary of the Lord High Commissioner, stating that by his Excellency's order the letter of the Board had been published in the official gazette; and a third one, upon the same subject, from the representatives of the Jewish community in Corfu, was also read, thanking the Board for its paternal and kind solicitude for its welfare. It was unanimously resolved to enter the above letters on the minutes.

The annual report of the Board of Delegates of American Israelites, together with a letter signed by the President, Mr. H. J. Hart, was read. The letter complained of the treatment to which the Jews in Switzerland, and American Jewish subjects likewise, were subjected, by the denial of the rights secured to all other American citizens by an international treaty, and trusted that all bodies representing Jewish interests in Europe would second the Board's efforts in obtaining for their brethren in Switzerland the redress of these grievances. To the report was subjoined the correspondence between the Board and Mr. Seward, the Secretary of State for Foreign Affairs in America, and the Government of Switzerland, and stated that in consequence of the unhappy differences existing in the American States, which occupied the exclusive attention of the Government, no satisfactory result had yet been attained.

Mr. Henry Harris remarked that they had never received any complaint from the Swiss Jews.

The Secretary explained that the complaint was from the American Board of Delegates, and not from the Swiss Jews.

Mr. De Pass said it was well known that some cantons of Switzerland, which pride themselves upon their republican form of government, behaved in the most illiberal manner towards their Jewish subjects.

The Secretary was directed to acknowledge the receipt of the letter and correspondence.

A letter from the Israelitish Alliance, dated August 27, *addressed to the President*, was read. It supposed that the Board had had a communication from the Jewish authorities at Tunis, representing the sad social condition of their co-religionists in that quarter of the globe, and stated that the Alliance had determined upon petitioning their Minister for Foreign Affairs to interfere in the matter, and concluded by appealing to the earnest zeal the Board had always shown in advocating the cause of religious liberty for their brethren oppressed by despotic Governments, to obtain the co-operation of the English Government. Another letter, dated October 3, from the Alliance, referring to the same subject, was read. The Alliance requested to be informed if the Board had received any communication from Tunis, and suggested that before any steps were taken, the two bodies should confer together on the best measures to be adopted.

The President said he had not received any communication on the subject, and the Secretary was directed to give the necessary reply.

Two letters from Mr. Rogers, the English Consul at Damascus, were read, stating that all extraneous taxes of a penal character, levied upon the Jews, had been remitted.

The President considered that the arrangements made through the good offices of Mr. Rogers were extremely satisfactory, and suitable replies to the British Embassy at Constantinople, and to Mr. Rogers at Damascus, were instructed to be forwarded. These letters are so gratifying that we make a few extracts from them:—

Mr. Rogers wrote on the 19th August last to Sir Moses Montefiore:—

"I have the honour to acknowledge the receipt of your very kind and flattering letter, dated the 26th ult., than which nothing could be more gratifying to me at the present moment—it being the expression of the appreciation entertained by the British Jews resident in Damascus of my humble efforts in their behalf, and in behalf of the community to which they belong.

"The Jews of Damascus having had their trial, and having been declared innocent of all participation in the dreadful crimes perpetrated in this city in the summer of last year, I considered it my duty to do all in my power to relieve them from the penal tax which was about to be levied indiscriminately on all the non-Christian inhabitants; and in this sense I had the honour of making strong representations to London and to Constantinople, and it affords me much pleasure to inform you that they met with a favourable reception.

"Her Majesty's Ambassador at the Porte benevolently expressed his entire concurrence in the views I had taken on the subject of the injustice of enforcing the levy of this fine on the Jewish community, which was in no way implicated in the crimes which called forth the penalty; and urged the Turkish Government to recommend the subject to the notice of the Turkish High Commissioner in Syria.

"For the present the local Government only admits my right to insist on the exemption of that part of the community who are British subjects; but at my request has consented to postpone all further measures regarding the rest of the community, until the receipt of those definite instructions which I have good ground for hoping will soon come to hand.

"In conclusion, allow me to express my thankful appreciation of the kind way in which you have expressed your individual sentiments, and to assure both you and the Board over which you preside that it will be my endeavour, both officially and privately, to obtain for deserving objects that succour which I conceive it to be the special privilege of the British Government to accord to all who are religiously, politically, or unjustly oppressed."

And again on the 9th September:—

"In answer to your question, in reference to the taxes imposed on the Jews of Damascus, I have to state that the house-tax, by which I presume that you refer to the *trâbiè*, is a tax imposed instead of the abolished poll-tax, and is to be levied in proportion to the value or rental of the house occupied.

"The *askariè* is a tax which falls on all non-Moslem subjects of the Sublime Porte, as a kind of tribute for their being exempted from conscription, and amounts to about 4s. 6d., 22 piastres per head (male) per year.

"The Jewish portion of the new tax, imposed for indemnifying the sufferers in the events of last year, has been suppressed at the instance of his Excellency Sir Henry Bulwer. But a few days ago, Fuad Pasha sent for some of the principal members of the community, and succeeded in obtaining their promise that a portion of the sum which had been demanded should be paid, of their own accord, as a voluntary contribution towards the relief of the sufferers, and his Excellency is satisfied with the sum they have offered. The sum thus offered will not fall very heavily upon the community, and it will prevent that ill-feeling which a total exemption might have produced in the minds of both Moslems and Christians; and it will ensure the continuance, nay, the increase of that assistance which Fuad Pasha and the local Government have displayed.

"In conclusion, I have only to add that *no tax levied here falls exclusively upon the Jews*; nor do I believe that any falls on that community in undue proportion."

An appeal from the Jews of Berlitza, for contributions to their Beth Hamidrash, was laid upon the table. Some doubt was entertained as to whom this document was addressed, but a reply was ultimately agreed upon, stating that the Board was not in possession of funds for such a purpose.

A letter was read, dated Elul, 5621, signed by the elders of the congregation at Bucharest, complaining of the political disabilities under which the Jews were labouring in Wallachia. The letter stated that the educated classes among their co-religionists were entirely excluded from participating in any of the higher professions to which they aspired, and cited several cases in which candidates were refused permission to pursue their avocations on account of their religion. The letter also described at great length certain restrictive measures passed against the Jews, how a number of families were expelled by a ministerial decree from the rural districts, in which they carried on agriculture or kept inns, which was not only calculated to entail ruin upon numbers of Jewish families, but also tended to rouse the suspicion of the Wallachian peasantry against all the members of the community.

The Secretary observed that the Israelitish Alliance had called their attention to the subject.

The President said that the Jews in Wallachia had no more rights than they had at Corfu, where they were not allowed to hold landed property. The subject was referred to the Parliamentary Committee.

THE BLOOD ACCUSATIONS.

The President stated that their excellent Secretary, Mr. Sampson Samuel, had written him a letter calling his attention to an article in "Chambers's Journal" of the 14th ult., entitled "The Mystery of Metz," wherein the writer had expatiated on certain calumnies brought against the Jews in the 13th century. He considered this letter to be one of the most important he had received for some time past, as the subject which called it forth emanated from a source whose mission it had been to instruct and enlighten the people, and not to indoctrinate them into the superstitious errors of a bygone dark age.

The letter addressed to the President was then read, as follows:—

"I deem it my duty to direct your attention and that of the Board to an article which appeared in 'Chambers's Journal' on the 14th ult., entitled, 'The Mystery of Metz,' seeking to give currency to the fearful calumny that the Jews of the middle ages sacrificed Christian children for religious purposes.

"I believe that no impartial person can read the article without being satisfied of the innocence of the accused; but no thanks are due to the writer for this; who, as it appears to me, throughout the narrative, assumes his guilt, and who, moreover, seems to give credence to the existence of a crime so irreconcilable to the Jewish religion and its humane laws.

"'Chambers's Journal,' as you well know, was one of the earliest of cheap periodicals; and its widely disseminated columns have contributed largely to the intellectual improvement of the humbler classes of society.

"Error from such a source is therefore the more lamentable, and probably mischievous.

"Unhappily, in Eastern countries, this unfounded calumny still makes itself heard occasionally, and always attended by dangerous manifestations. Surely it ought not to be allowed vivification in this enlightened land; and I venture to submit that the Board will be acting in the fulfilment of its duties, if it expostulates with Messrs. Chambers, pointing out their imprudence in permitting their intelligent journal to be the means of resuscitating so vile, unfounded, and cruel an aspersion against the Jews."

Mr. Harris said, after reading the decision given the other day by Sir Mordaunt Wells in India, he thought the article was libellous.

The Secretary said, what Mr. Harris had just stated was the legal bearing of the subject. There were two

views which might be taken of the case. The first was the moral one, and the second its legal. It had been decided by Sir Mordaunt Wells that a libel affecting a community was as much a libel as one effecting an individual. He would, however, be very sorry to see the Board taking legal proceedings.

Mr. Harris agreed in this, but, nevertheless, thought that Messrs. Chambers ought to be called upon to give an explanation upon the subject. It set out with the statement that the man named Levi was a Jew, and that it was a principle of the Jewish religion to kidnap Christian children to murder them and use their blood in the observance of certain ceremonies. The subject, however, had been ably handled in the "Jewish Chronicle."

Mr. Sebag considered this subject to be one with which the Board should not occupy its attention. There was no charge brought against the Jews of the present time; it was simply a repetition of what took place in the middle ages. Unless the Board was prepared to bring an action against Messrs. Chambers, it would be undignified for it to interfere, and had therefore better leave the vindication to individuals.

Mr. Alderman Phillips said if it was not historical they might remonstrate with Messrs. Chambers, and if it were historical they were only brewing a storm in a tea-pot. He then suggested that the President should write a private letter to Messrs. Chambers. No one believed in such accusations at the present day; and although the members of the Board must feel greatly indebted to Mr. Sampson Samuel for bringing the matter under their notice, he yet thought they would not be placing themselves in a dignified or proper position by noticing it. The article had no doubt unfortunately been inserted during the absence of Messrs. Chambers, and perhaps they themselves had never read it.

Mr. Harris said he thought the Board should instruct a letter to be written to Messrs. Chambers. Two years ago there was a great consternation among the Jews of Rome because a boy was missed.

The President said he had no doubt they would find upon their records that a child was missed near Beyrout several years ago, and that he went to Paris, when the then Minister, Mons. Guizot, gave him a letter to circulate through the East, denying the truth of the accusation.

Mr. Louis Cohen thought that to remonstrate with Messrs. Chambers, would perhaps only induce them to repeat a statement which was now totally disbelieved by the intelligent.

The Secretary replied that it was quite consistent to suppose that a Christian community, being ignorant, and their minds influenced by the promulgation of such charges as the article contained, might say that it was true of the Jews of the 13th century, although not true of those of the 18th; and they might go on further to say that if there were then Jews who had not advanced with the enlightenment of Europe, they must still retain their old habits and customs.

The President thought that they would do well to send Messrs. Chambers all the documents they possessed from the late King of the French, Louis Phillippe, and the Sultan, requesting them to publish those as a refutation of their calumnies.

Mr. De Pass energetically denounced the publication of the article by Messrs. Chambers, and censured those gentlemen who could not view the question in the serious light it deserved. It was indeed a happy thing for them that they could afford to treat it lightly. Fortunately for them in these enlightened days, enjoying as they did the rights and privileges of Englishmen, they could regard such articles with ridicule and contempt; but the Board would do well to remember that it was far different with their co-religionists in other countries where the light of civilisation had not fully penetrated, and where, if such articles were published, a very serious injury to them might be the consequence.

Mr. J. I. Solomon ably contended that it was quite within the province of the Board to refute such calumnies against the Jews; supported the opinion entertained by the Secretary, that in other countries, which had not advanced with European civilisation, the promulgation of writings calumniating the Jews were calculated to injure them very seriously; and called upon the Board to use its influence in stemming the tide of illiberality, before it had set in too strongly.

Mr. Harris next proposed that a letter be sent on the subject to Messrs. Chambers.

Mr. J. I. Solomon seconded it.

An amendment was moved, "The previous question," by Mr. Alderman Phillips, seconded by Mr. Sebag, for which there were three for, and five against it.

The original motion was then put and carried unanimously.

The business of the Board having been concluded, Sir Moses Montefiore related an anecdote appropriate to the subject just brought under their consideration. He said that when travelling in Samaria, and while encamped one night in that place, after he and Lady Montefiore had retired to rest, they were suddenly roused by screams and the noise of fire-arms. He enquired of his men, whose tents were next to his, the cause of the disturbance, and found that they (seventeen in number) were all up and armed, and the greatest consternation prevailing. They replied that a woman from the town had lost her child, and insisted that it had been kidnapped by Sir Moses, who had it concealed under his bed, and that they had been obliged to fire blank cartridge, in order to frighten the mob that had congregated. He immediately sent for the Governor, and informed him of the false report that had been circulated, who expressed himself indignant at such wanton insults on the part of the parents, whom he promised to punish severely. Soon afterwards the child was found to have strayed from its home, and the mother and father were sentenced to eighteen days' imprinonment for raising such a false alarm.

Thanks having been voted to the chair, the meeting separated.

PAROCHIAL RELIEF.

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR,—A letter in your last under the above title, includes an attack upon the "Jews' Hospital," and quite at variance with the character of the institution, which is to instruct children in the habits of industry, so that when they come to an age at which their labour may be properly employed, they are certain of finding a proper remuneration for its exercise. This object is attained by apprenticing the pupils after their education is finished—a system now followed by the Westminster and other free schools, and the only mode to check pauperism, by making them self-dependent. Many have been articled to saddlers, coach-builders, picture frame makers, embroiderers, &c., and to my knowledge some are receiving wages as a reward for their good conduct and aptitude at the trades they have adopted; and even the supposed difficulty mentioned by your correspondent of the Sabbath question is obviated by the Saturday half-holiday movement, which renders masters indifferent as to work being done on that day, and specify the same in the indentures.

I fear Mr. Guedalla is one of the old school, who consider that charity should be directed simply to affording bodily relief—the comforts of the body being sufficient to occupy the attention of those who wished to relieve their fellow-creatures; hence the influx of foreign poor, in every way disproportionate to the native born, which so severely presses upon our charitable resources.

It is only of late years that public attention has been actively and successfully directed to the minds of the poor, as well as their bodily comfort, through the only ennobling channels—namely, our free schools. No institutions can be more applicable to the purpose, as they remove poor children from the neglect of their parents, the orphans from destitution, give to them early habits of industry, proper habits of order, inculcate the principles of a moral and religious character, which instead of perpetuating pauperism will conduce to their success and independence in life—an advantage which will be felt in future generations as well as the present.

Yours truly,

HENRY L. KEELING.

Monument Yard, Oct. 14, 1861.

THE PROPHET JONAH.

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR,—Having read in your excellent journal of the 14th ult. a remark on B. H. A.'s letter, respecting the historical character of the prophet Jonah, I was surprised to find the Sohar quoted. I consider it a misquotation. To prove this I refer you to the comments of the Sohar, in the 3rd volume, as hereunder, which bear on the Book of Jonah. As to the remarks that Sohar expounds semi-Christian doctrines, I refer those typical theologians to vol. iii. page 282, wherein Jesus and Mohamed are referred to; also to vol. i., page 84; i., 85; ii, 170; ii., 230; i., 121; ii., 47; iii., 286; iii., 123; ii., 231; i., 117; ii., 198; i., 61.

This you will find in all the old editions; viz., Constantinople, Mantua, and Amsterdam. In the late edition, published in Jerusalem, the printer seems to have been afraid of being informed against by the Turks.

I am, sir, yours very respectfully,

Amsterdam, Oct. 11, 1861. M. SOLOMON.

JEWISH EDUCATION.

(Continued from our last.)

Every friend of mankind should, with sincere gratitude, remember the great Hellens, who during life did not achieve what by their noble labours became, after death, the boon of coming nations. Neither from the Gospel nor the homilies did the learned and the people at large receive their respect for the conviction of their fellow-men, and the duty to remember the brother in him even who was not of their persuasion. Homer and Sophocles, Thucydides and Plato, extinguished the funeral pile of the grim inquisition, wrested the sword from the blood-thirsty hands of Catholics and Protestants. After this source of true civilisation had been discovered and recognised, efforts were made to preserve it by schools, in which the study of the classics became the basis of learning—an organisation which, in the main part, up to this time, still exists. Since the fifteenth century, when the impulse was given, intellectual progress has advanced amongst the European nations in geometrical progression; we have by far excelled the ancients in science, especially in natural sciences; but the higher education remains still based upon the study of the classics. And justly so. Imagination is the only developed faculty which the child carries to school within him; it would be a sin against nature to appeal to the understanding, too narrow still to comprehend the real instead of the imaginary, scarcely satisfied with the possible. The infant soul, too weak to comprehend the realities of life, requires a preparation for it by an ideal portrait of life. How well the old Hellens (the perpetual children, as Plato's Egyptian priest calls them) acted for that purpose, every one with a classical education knows from experience.

If the classics have produced, and still cause, such an effect, should we not be glad that our children also can participate in that boon? should we not, in consideration of the lasting beneficial result, patiently bear the slight inconvenience of a short period of transition? It is true that we are rather late with that discovery, that, already two thousand years ago, we might have enjoyed that happiness, and then even by means of direct tuition; but have we not done so? Is there not a period of the highest importance in our history, when we opened our gates to Grecian education? At that time there resulted from that amalgamation a revol tion, which aimed at the destruction of Judaism itself. Our forefathers have only preserved the great inheritance by regardlessly ejecting all foreign element. And what is the object of education but to form true men? The ideal world which is offered to the boy serves him as a model; he learns, and wants to learn, only by example. In childish ambition he places himself in the position of his hero, and lays the foundation to the principles and deeds of his after-life. Classical antiquity, however, is thoroughly heathen. The common sense and realism with which it is impregnated form a beneficial counter-balance to the bigoted and mystic church; but the sensuality and kind of liberty upon which it is founded, is an incompatible contrast to Judaism. The ennobling doctrine of the Hellens we have possessed already in days bygone, long since we have rejected their debasing principles. In this country the leading circles of art and science either seem not as yet to recognise this heathen character of antiquity, or content themselves by strongly advocating its classical beauty. In France the clergy has already more than once attempted to introduce the Fathers into the schools to the exclusion of the classics, and only a few years since we read in French journals the account of an exasperated campaign for the reinstalment of this mediæval Christian darkness. And, indeed, atheism is still a blessing, compared with blind fanaticism and crazy dogmas; but he who knows the effect of a religion embracing in a worthy manner both the divine and the human, can scarcely award the prize to the former. The political life of the Greek and Roman citizen is above mediæval distraction and modern servility; but the sovereign arguments both at Athens and Rome will scarcely be able to make head against the idea of law and morality and individual liberty, as represented in Judaism. What formed the glory and splendour of antique life? War. What was most despised? Labour. The injurious effect which such models must produce in children has been pointed out by modern political economy, especially by the excellent Bastiat.

And now let us compare with those mythical heroes and their olympic progenitors, with that society founded upon slavery, and aspiring either to power or to lust, the world, which, in the books of the Old Testament, is revealed to the pure mind of the child. By the side of Hercules and Theseus let us place the venerable patriarchs; by the side of Solon and Lycurgus the king of legislators; by the side of Demosthenes and Cicero the inspired prophets. Here, what is most important to mankind, positive doctrines are set forth by word and example. As the atoms of a crystal in the state of formation rally around its ideal shape, so does the life of our ancestors harmoniously rally around the moral idea. We consider the friendly intercourse of mankind, the development of their powers, the harmless enjoyment of existence—in fine, the peace of man with himself and with others to be the marks of distinction between our present time and the past. But whence spring these principles? Which modern nation has invented, and which classical author has written them? Why do they only become noticeable in Europe, since, after the revival of science, both Roman and German descendants have become clear-sighted enough to understand the Bible? Was it a mere accident that the life of our ancestors, since they had left their native country, constantly bore the stamp of that idea of peace, while the world around them resounded with the din of arms, that was considered the only virtue? The Old Testament is the source from which springs the social life of the nineteenth century, though its extravagances are of another origin. As yet this is unperceived; the nations have not as yet understood themselves; and we, blind to our magnitude, blind to the resplendent jewel in our hands, we bow with profound respect before its spurious imitation, such as the world exhibits to our eyes now-a-days.

The ancients, with an undefined feeling that the substance of their life was destitute of a certain finish, eagerly embraced the exterior form of things, and, accordingly, the formal cultivation of the mind has become the chief question in our schools. Greek and Latin is no longer taught nor studied for the sake of the great prototypes; it appears almost as if the comprehension of the classical world exists no longer. The grammatical and logical point of view is almost exclusively preponderating, and it is almost the merit of the pupil alone if he learns something of the substance of antiquity besides. What, however, is the value of an education which satisfies only the head, but leaves the heart vacant, or fills it with illusions? And it is just this education which we give to our children, and in so doing imagine we bestow the greatest benefit upon them. For the very name of knowledge was ever esteemed amongst us, and the acquisition of it highly appreciated. But parents do not know what they inflict upon their children, if they send them in their tender age to the school of the stranger. There severe discipline aims at breaking a force of will, which in our nation used to be restrained and guided in its independence by the sole influence of our moral law; there the inquisitive mind is led from word to word, from science to science, and cannot find repose, because the peculiar propensity of the Jewish mind finds no satisfaction.

(To be continued)

HOLLOWAY'S OINTMENT AND PILLS.—INDISPUTABLE REMEDIES.—In the use of these medicaments there need be no hesitation or doubt; by their cooling, healing, and purifying properties. Holloway's preparations must always do good. Both should find a place in every household. The Ointment stands unrivalled for the facility it displays for relieving, healing, and thoroughly curing the most inveterate sores, ulcers, and skin afflictions. The Pills by purifying, stimulating, and regulating every organ greatly assist the remedial virtues of this excellent Ointment. They cannot possibly do any harm. Even if used at hap-hazard, without attention to the directions accompanying each packet, no ill consequences would ensue; they would still operate beneficially according to the strict necessity of the case.

SIR MOSES MONTEFIORE'S STAY AT WILNA IN THE YEAR 1846.

(Translated from the "Jüdische Volksblatt.")

(Continued from our last.)

I relate here exclusively the occurrences at Wilna which took place during those memorable eleven days, and which, though they be not historically remarkable, will never be obliterated from the memory of the Jewish population of that city.

Besides my own slight recollections—I was a mere youth at the time—besides several oral and written communications of many eye-witnesses, a report in the Hebrew language, which appeared a short time ago on this subject, served as my principal guides; but this which appears to be intended for quite another circle of readers than that for which I write, could only be used with the greatest caution. Many a chronological notice was also furnished by the work קריה נאמנה, which has recently been published at Wilna. This excellent production of the well-known Mr. S. I. Finn contains rich material for the history of the Jews of Wilna and of its great men.

I.—It was on Thursday, the 26th of Nissan, 5606 (7th April, 1846), that the news came to Wilna that Sir Moses Montefiore would arrive there on Tuesday, the 2nd of Iyar (12th of April). The whole city was thrown into the most lively commotion. The influential members of the congregation immediately held a meeting to consider how this distinguished visitor should be received, in a manner worthy of his high rank, and his numerous services to the Jewish nation. A committee of three eminent members of the congregation was formed, consisting of Mr. Ch. N. Parness, the preacher of the congregation, and the honorary citizen, Mr. N. Rosenthal, who had previously corresponded with Sir Moses. He resolved to meet the illustrious traveller at Krizeanki, a posting station 17 wersts (25½ miles) from Wilna. The preparations for the reception were left to Mr. Rosenthal, a highly educated gentleman, who most willingly undertook this duty. A very commodious suite of elegantly furnished rooms, in the *bel etage* of Michael Kozin's house, opposite the guildhall, was engaged, which was suitably decorated and kept in readiness for the visitors. The celebrated poet, Mr. A. B. Lebensohn, composed a beautiful poem in classical Hebrew, which was written on vellum and splendidly bound in the shape of the two tablets of the law. In the meantime the other Jewish inhabitants of Wilna occupied themselves with preparations of all kinds, in order to receive their anxiously expected guests in a suitable manner. All the Jewish schools and houses of prayer were put in order; the Great Synagogue (built in 1616) was re-painted, and a Hazan (of whom there are so many in Lithuania, though mostly they remain unnoticed) named Israel Schkuder, was summoned from Sonivesz. The rapidly approaching visit of their brother in faith was the sole topic of conversation, and everyone burned with the desire to bid him welcome, and to testify to him his unfeigned esteem and love. Amidst such preparations, and the activity of tongues and hands, the Sabbath passed quickly away. On Sunday, towards evening, the notables of the congregation went in carriages to meet their illustrious visitors. It was a stately procession, and an immense concourse of people followed it on foot over the Green Bridge, through the suburb of Schnippischok.

But besides the information which had been received on Thursday, and which now proved to have been without foundation, no other intelligence had arrived regarding the precise day of Sir Moses's arrival. Thus all the preparations and arrangements were mostly made at random, and caused the Jews of Wilna not an inconsiderable loss of time and money. On Monday morning many of those who had remained in the city assembled, full of expectation, round the house of Michael Kozin; but when they heard that the visitor had not yet arrived, they hastened to the quarter of the city where he would pass through. In the afternoon the suburb on the other side of the Green Bridge was crowded with people, many of whom, in their impatience, went so far as the village of Krizeanki. When they even there heard nothing certain of the arrival of the expected traveller, they returned to the city, whence fresh masses were departing every hour, which either filled the avenues from Wilna as far as Wichapki, a distance of five wersts (7½ miles), or grouped themselves in the open road. Thus there was in the streets during the whole day an immense crowd, though at other times they are comparatively empty; and the waving to and fro of innumerable heads, gave it the appearance of a bazaar in a great metropolis. Many thousands passed the night under the open sky, a report circulating that Sir Moses would, in order to avoid every demonstration, enter the city during the night. The police authorities themselves were obliged to station a number of soldiers at certain places, in order to prevent any disturbance which might arise, especially as they heard that the Jews intended to unharness the horses from Sir Moses's carriage, and draw it themselves into the city. But these precautionary measures caused some disturbance, leading to quarrels between the two hostile parties, the noisy people and the police. In Wichapki arose a serious scuffle, which resulted in one of the crowd spraining his ankle severely; but these interludes had no other consequences, and fresh crowds came, as before, to pass the night in the taverns.

Besides these measures, the police sent an officer to Krigeanki, in order to note down the names of the persons waiting there; and another was posted with a couple of policemen next to the house where Sir Moses was to stay. But the night and the following day passed in fruitless expectation.

On Tuesday, towards evening, a messenger came to the city, and ordered refreshments for the travellers, and the people were again anxiously and sleeplessly waiting until daybreak. But when the night passed, and the object of their expectation was not yet to be seen, they were quite discouraged, as they feared that Sir Moses had taken the road from Wilkomir, by way of Kowno, to Warsaw, when suddenly, on Wednesday morning, the now indubitable information of his arrival was received. This inspired them with fresh hope and vigour to persevere, and they hurried again to receive him on the bridge and in the suburb.

This untiring constancy, which was acquiring new life, evinced by the mass of the people, that had been several times disappointed in their hopes, is in itself the most convincing proof which the Jews of Wilna could give of their warm and heartfelt enthusiasm at Sir Moses Montefiore's appearance among them. And this becomes the more evident, when it is borne in mind that the masses were not prepared for the reception of Sir Moses; that they were not instigated to it from without, but acted altogether from their own impulse. Their desire, which had been repeatedly cooled by the cold hand of disappointment, was rekindled by the faintest ray of hope. One natural feeling animated thousands of hearts—one spark electrified all minds!

II.—The representatives of the congregation, who had already hastened on Sunday to meet their honoured visitors, grew impatient, and they sent messenger after messenger to learn the cause of the delay. When they heard that he was still staying at Wilkomir, they sent Mr. B. Natkyn there. Sir Moses received him in a very cordial manner, invited him to dinner, and in his presence proposed as a toast, "The Prosperity of the Congregation of Wilna." But before Mr. Natkyn returned to his friends, they had divided themselves into several parties, disputing who should have the privilege of being the first to welcome the Baronet. The dispute was principally between the advocates of progress and the conservative members of the vestry. While they were thus contending among themselves, and debating without coming to any resolution, Mr. Rosenthal, in order to put an end to the dissension, took possession of the congratulatory poem, and drove, accompanied by two other notables, five wersts from the post-station to meet Sir Moses. Mr. Rosenthal had his travelling carriage placed across the road, as soon as the expected carriages came in sight, in order that they should not drive past. They arrived in a half-open travelling carriage; on one side sat Sir Moses, next to his consort, Lady Montefiore; on the opposite side the learned Dr. Loewe,* who accompanied them on their journey to Russia. Mr. Rosenthal approached with his companions as soon as the carriage stopped, handed the worthy Baronet the poem, and bade him welcome in the name of the whole Jewish congregation of Wilna.

(To be continued.)

* Dr. L. Loewe was not unknown to the Jews of Wilna on his arrival there. His "Letters from the East," which appeared in the "A Z. d. I.," had been translated a short time before, by the late Mr. A. Gunzburg, into Hebrew, and thus became popular.

THE REPRESENTATIVE SYSTEM IN THE CONSTITUTION OF MOSES.

(Translated from the German by Dr. Saalschuetz.)

By S. Tuska.

(Continued from our last.)

That this mode of patriarchal constitutional representation continued, in part, to exist even at subsequent periods in the history of the Hebrews, is proved by the ample testimony of the historical books of Scripture. It was, indeed, at particular times, especially during the reign of certain kings, disregarded; still the elements thereof remained ever present. It was only the co-operation of these elements that were sometimes lacking; their influence, as a general thing, could not be thwarted. After Moses, we find this representative system, in the first place, still flourishing vigorously in the time of Joshua. When the deputies of the Gibeonites came craftily to effect a league with the Israelites, it is said that he came to Joshua and spoke to him and to the men of Israel; whereupon, however, it is stated that the men (literally the man, the entire body of men being regarded as a unit) of Israel spoke to them (Josh. ix, 6, 7.) Then we are told (v. 15.) that Joshua made a league with them, and the princes of the congregation sware unto them. When afterwards, the deception of the Gibeonites was discovered, "all the congregation murmured against the princes;" and then "all the princes spoke to the whole congregation." Here again, the whole congregation evidently stands for the assembly of the chiefs merely; the whole army itself being designated by the phrase "children of Israel" (v. 17, 18.) Again, when the two tribes and a half, on the other side of the Jordan, erected a monument having the appearance of an altar, the rest of the tribes being offended thereat, it is said (xxii, 12;) "The children of Israel heard it, and the whole congregation of the children of Israel gathered at Shiloh." They sent an embassy consisting of Phinehas, the son of the priest Eleazar, and ten princes of tribes. The embassy after having visited the two tribes and a half, returned and brought them answer (v. 32.) Here, of course, it is likewise evident that the "whole congregation," assembled at Sholoh waiting for a reply, was not the whole nation, but only the representatives. Nor, on the other hand, was that assembly composed only of the princes of the tribes, these very princes having been chosen from among the rest to go on the embassy. Another assembly of a similar character, to which we have already alluded, was convened by Joshua for the purpose of renewing the covenant with God. There again, all Israel was present in the person of its heads, elders, judges, and officers. The following expressions, occurring in that connection, are worthy of remark "Joshua gathered all the tribes of Israel at Shechem;" and immediately following, "he called the elders of Israel and their heads, their judges and their officers;" and again, Joshua spoke to the people (comp. 24, 19,) and then the people spake to Joshua (v. 21; comp. v. 22, 24, 25, 27.) At length Joshua dismisses the people each to his heritage. Here, then, it is perfectly clear that the convertible phrases, "all the children of Israel," and "the people," are used to denote those only who are delegated by the people to represent them in the national assembly, and more particularly described in accordance with their respective dignities. As regards the latter, it is probable that by the "elders of Israel," in this instance (24, 1,) are meant the princes of tribes, and by the term "heads," immediately following, the heads of families only, as in Num. xxxvi, 1.

Michaelis has already intimated, that by reason of this division of the people into several distinct masses and bodies, each able to govern itself independently of all the rest, and all of them capable at any time, by means of the heads of tribes and families, of being united for a common enterprise, that by reason of this organisation the nation, even at times when they were without a common supreme head, were never at a loss. For it was thus a very easy matter for them to assemble, adopt resolutions, and, in common, carry them into effect; just as the elders, judges, and officers, who bore the relation of patriarchs to the rest could furnish a tolerably well regulated system of judicial administration. In fact, if the narratives in the book of the Judges be not inconsiderately pronounced fabulous, it would be impossible to account for the circumstance that a man or women (e. g. Deborah) could, in so short a lapse of time, rouse the people to action, collect an army and lead it against the foe, otherwise than by that system of representation. The representatives of the people could be easily convened, or else informed by message (Judg. vii, 24.) and animated to work for the common cause. These, again, by means of the heads of families standing under their jurisdiction, could speedily obtain from the masses whatever was further needed to carry their measures into execution. A remarkable instance in point is related in the 20th chapter of Judges. Though the nation was without a common chief magistrate, a war against the tribe of Benjamin was undertaken and carried through by all the other tribes in common. A disgraceful deed had been perpetrated within the jurisdiction of the tribe of Benjamin. But the latter was unwilling to deliver up the perpetrators of the foul act. The news of what had happened having been transmitted to every tribe, "all Israel went out, and the congregation was gathered together as one man, from Dan to Beersheba, unto Mizpeh; and the chiefs of all the people, all the tribes of Israel, presented themselves in the assembly of God, 400,000 men able to bear arms." The commentators infer from the last clause that all the 400,000 men were present at Mizpeh, at the very first assembly. But they do not take into consideration the difficulties underlying such an inference. For, as the person insulted was questioned in regard to the particulars; and as an embassy was then despatched to the tribe of Benjamin in order to effect a delivery of the criminals and peaceably to arrange the whole affair before the war was resolutely undertaken against the tribe itself (which, as a whole, had really participated in the outrage), the people would have acted devoid of all sense and prudence, in thus assembling all on a sudden, in such multitudes, at Mizpeh. As some time must have elapsed during the negotiations, it would surely have been impossible for them, even if their number had been less, to be maintained in that single city. We would hardly hesitate to assume that the statement relative to the number of warriors, refers to the body of able bodied men (given in round numbers) then disposable; an army which could be raised, but was not yet present in person, it being only represented by the "chiefs of the people." If this were not the case, the special statement that all the heads were also present, would be wholly superfluous, this being a matter of course. At all events, the historian wishes to intimate that the preparatory deliberations were held by the heads of the people. In regard to the independent wars, undertaken by individual tribes, we are told at the very beginning of the book of Judges, i, 3, 22.

In the books of Samuel, again, we find frequent mention of the general national assembly. "All the elders of Israel gathered themselves, and came to Samuel unto Ramah," to urge him to choose a king (1 Sam. viii, 4.) This assembly of the elders is called "the people," in the verses following (7, 10,) in the latter of which it is said that Samuel communicated the words of the Lord "to the people that asked of him a king;" comp. v. 19 21. It is pretty evident that the people here mentioned cannot refer to the multitude of the assembled elders, but to the people of Israel proper, who were there represented by their heads. That the assembly was of this character, appears from the fact that Samuel, though reluctant, at last yields to its determined and energetic resolve. Again, Samuel called "the people" together at Mizpeh, (10, 17,) in order to proceed to the actual election of a king. The summons reads thus: Present yourselves before the Lord by your tribes, and by your families, *lit.* "thousands" (v. 19,) and Samuel caused all the tribes of Israel to come near. No one surely will presume that the tribes were here gathered *en masse*; and yet it is perfectly manifest, from these quotations, that they are fully represented by delegates. After the first glorious exploit of Saul, Samuel convenes a great national assembly at Gilgal (11, 14 sq.,) in order to exhort the people and confirm the royal dignity of Saul. Here, too, it is said: "Samuel spoke to all Israel" (12, 1;) which, of course is to be taken in the sense as restricted above.

(To be continued)

WURTEMBURG.—EMANCIPATION.—The Chamber of Representatives of Wurtemburg have passed, almost unanimously, by eighty votes against one, the law which gives Jews and Dissenters the same political rights as those enjoyed by other citizens.

THE TRANSYLVANIAN JEWS.

Our readers will recollect that a few weeks ago "Our Weekly Gossip," referring to a remark made in the letter of an esteemed correspondent (S. S) suggested that the English Unitarian Christians should appeal in behalf of the Magyar Jews to the Unitarians in Transylvania, who in this country form a considerable and influential body. We have since been favoured with two letters, from which we make the subjoined extracts. As we shall have occasion to recur again to this subject, we abstain for the present from all comment on the friendly feeling displayed in communicating these. It is our conviction that an appeal from so enlightened and respectable a section of the English people as is formed by the Unitarian population, cannot but advance the cause of progress in Hungary.

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR,—Our common friend, Mr. ——, informs me that in the "Jewish Chronicle" there is an appeal to the Unitarian body to assist in protecting the Jews of Hungary, and gaining for them their rightful share of liberty and civic privileges.

I beg to thank you for calling our attention to this subject, and for this public expression of your feeling that the body of Christians—to which I belong—is ready to aid their Jewish brethren. You only do us justice in believing that we are as earnestly desirous for the religious liberty of other men as for our own.

The Unitarian Association, of which I have the honour to be the secretary, meets to-morrow at three o'clock. I will take care to bring the subject of your article before the committee, and I hope we may be able to devise some mode of interesting the Unitarians of Transylvania (with whom we hold brotherly intercourse) in the cause of their Jewish neighbours in Hungary.

Believe me to be, sir, faithfully yours,
R. BROOK ASHLAND,
Sec. of the British and Foreign Unitarian Association,
Oct. 7, 1861.

TO THE EDITOR OF THE JEWISH CHRONICLE.

DEAR SIR,—At my request, Mr. S. Sharpe yesterday attended the meeting of the committee of the British and Foreign Unitarian Association, and made a statement on the subject of the treatment of our Jewish brethren in Hungary, and of the remarks which have appeared on this important subject in your valuable paper.

The result of the deliberation which ensued was that a sub-committee was appointed, consisting of Rev. R. B. Ashland, secretary; A. Sydney Ashland, Esq., barrister-at-law, treasurer; I. E. Clennete, Esq., financial secretary; Rev. I. P. Ham, (minister of Essex-street Chapel); Rev. T. L. Marshall, late secretary; H. J. Preston, Esq., solicitor; and Rev. I. I. Tayler, principal of Manchester New College.

This sub-committee have power to take such steps as they think most likely to aid our Jewish brethren in Transylvania in obtaining their rights and liberties. We are aware of, and deeply lament, the prejudices and antipathies that prevail on this subject. We regard those feelings as essentially un-Christian, and feel it a duty to do what we can to remove them, especially if they exist among our Unitarian brethren abroad.

I am, dear sir, with much respect and regard,
Faithfully yours,
Oct. 9, 1861. R. BROOK ASHLAND.

DISCOVERIES AT SUEZ.—The excavations which are being made for the canal for the Isthmus of Suez have led to the discovery at Gizeh of a religious edifice as vast as the Louvre, and which was constructed more than five hundred years ago. At Karnack also a temple, the circuit of which is stated to be four kilometres (two and a-half miles), has been discovered, and another at Edfou, containing twenty saloons. The walls of these latter edifices are decorated with sculptures, hieroglyphics, and paintings, still fresh.

WARSAW.—THE COUNCIL OF STATE.—The new Council of State has been opened within the sacred precincts of the Imperial Palace. As to its discussions, they come under the head of subjects tabooed to the nation at large. All that has been allowed to transpire is the fact that several drafts have been laid before the nominees of the Emperor. Whatever their opinions may be upon the bills we have no means of ascertaining. We simply know the subjects, and these, it must be confessed, are interesting enough. There is an abstract of finance, with a few points of inquiry recommended to the consideration of the members; a draft upon the rights of the Jews, which are to be somewhat extended, in order to estrange the 600,000 of that race from the Polish nationality proper; and a third law treating of the relations between peasants and noblemen, and, it is generally believed, pursuing an object very similar to that of the other bills.—*Daily paper.*

METROPOLITAN FREE HOSPITAL, DEVONSHIRE-SQUARE, CITY.—The aggregate number of patients relieved during the week ending Oct. 12, was—medical, 1392; surgical, 648; total, 2040; of which 686 were new cases.

MAPPIN BROTHERS' TABLE CUTLERY.—Mappin Brothers London Show-rooms are at London Bridge. Established in Sheffield A.D. 1810.

	Ordinary Quality.			Medium Quality.			Best Quality.		
	£	s.	d.	£	s.	d.	£	s.	d.
Two dozen full-sized Table Knives, ivory handles	2	4	0	3	6	0	4	12	0
One-and-a-half dozen full size Cheese ditto	1	4	0	1	14	6	2	11	6
One pair regular Meat Carvers		7	6		11	0		15	0
One pair extra size ditto ..		8	6		12	0		16	6
One pair Poultry Carvers ...		7	6		11	0		15	6
One Steel for sharpening ..		3	0		4	0		6	0
Complete Service ..	4	14	0	6	18	6	9	16	6

None of the above can come loose in hot water.

METROPOLITAN AND PROVINCIAL BANK.—On reference to our advertising columns, it will be seen that no further applications for shares in this successful undertaking will be entertained by the company after Tuesday next, Oct., 22. The shares yesterday in the Money Market were quoted at $\frac{3}{4}$ to $1\frac{1}{4}$ premium.

AN INCIDENT FROM THE FRENCH CAMPAIGN IN 1812.—The sad remains of the French vanguard engaged the Russians at Krasnow and defeated them, as they generally did when the elements did not fight for the enemy; but the icy field of battle was thickly studded with French dead and dying, among whom was a Parisian, the hero of this episode. He was only slightly wounded, but, weakened by loss of blood and stiffened by intense cold, he had fallen insensible. As soon as the French had departed, a horde of savage Cossacks and Kalmucks spread themselves over the field of battle to despoil the dead. One of these bearded marauders, having searched the Parisian and discovered that he yet breathed, was drawing his sabre to dispatch him, when the wounded man, recovering his senses, and seeing himself about to appear before God, murmured the first words of the daily prayer of Jacob's children—שמע ישראל ("Hear, O Israel!"). The Russian paused, as though stopped by magic; an Israelite himself, descended from a Polish family, every sentiment of religious brotherhood awoke in his soul, an instant before dead to the feelings of humanity. To carry the wounded Frenchman from the field, to warm him and dress his wounds, and to shelter him from the pursuit of the Cossacks, even with great risk to himself, and under great privations, were the first acts of the Russian. And yet the Frenchman knew not a word of Russian, and his deliverer was quite ignorant of French; but the language of religious sympathy vibrates in all good hearts, and the simple exclamation of שמע ישראל had formed a powerful tie between them, which served all the purposes of a language in common.

HAMBURG.—JEWISH STATISTICS.—A correspondent writes to the "A. Z. d. I." that there are in Hamburg about 12,500 Jews of the German and 300 of the Sephardic rite, 2,000 of whom are contributing members, 100 are congregational officials of all kinds, and these are exempt from all contributions, 800, who contribute little or nothing, and 261 are entered upon the synagogal books as poor. There are further 1500 strange Jews, who have establishments there, and from 500 to 1000 only passing through, who do not come under the cognisance of the congregation. In the neighbouring Altona, there are about 4,000 Jews. In 1817, the congregation was by one half smaller. Its poor, nevertheless, then exceeded the present number by 47. This favourable result is greatly owing to educational progress. The annual communal budget is about 52,000 dollars. The annual income of the various charitable institutions from sources of their own, independent of the grants from the community, is about 1,000 dollars. The annual income of the various pious foundations, independent of the synagogue, is 20,000 dollars. The communal schools educate gratuitously 700 children—boys and girls—who are also partially clothed, and 100 are educated for a small payment. There are besides 30 benefit and mutual aid societies, which are possessed of large incomes, and a considerable number of similar general institutions to which Jews also are admitted. In 1860 there were killed for the Jewish butchers 2,108 oxen, and 5267 calves. The tax, consisting of $\frac{1}{2}$ dollar (about 18 pence) for a hundred weight, was paid on 609,000 pounds of beef.

The chief secret of comfort lies in not suffering trifles to vex one, and in prudently cultivating an undergrowth of small pleasures, since very few great ones are let on long leases.

JEWISH BATHS.
ESTABLISHED UPWARDS OF A CENTURY.

MRS. BUSKIE (late Miss Jacobs) respectfully informs her friends and patronesses that she has REMOVED her Establishment from No. 16, Devonshire street, to more commodious Premises, No. 1, NEW STREET, BISHOPSGATE, fitted up in the most improved style, regardless of expense, with costly Marble Baths, and an unlimited supply of fresh water, renewed to each and every visitor. From many years' practical experience Mrs. B. hopes, by special attention to their comforts, to give general and individual satisfaction. The general arrangements are replete with every comfort.

Under the special sanction of the Chief Rabbi.

INSTRUCTION IN MUSIC, VOCAL AND INSTRUMENTAL.

MONSIEUR HENRI HARTOG begs to announce that he continues giving LESSONS on the VIOLIN and PIANOFORTE, and in SINGING Schools attended. References to Pupils. All communications respecting Engagements and Pupils to be addressed to Mr. Hartog's residence, 5, Palgrave-place, Temple Bar, W.C

S. SILVER, COOK and CONFECTIONER, No. 39, Middlesex-street, Aldgate.—All kinds of French, Italian, and German Pastry and Confectionery, Wedding Dinners, Breakfasts, Balls, and Dejeuners, and Parties supplied in the first-class Foreign or English style. Ices, Jellies, or Blanc-manges. On all public occasions, weddings and private parties, the greatest satisfaction has been expressed at the manner in which Mr. S. has served the entertainments.

N.B.—No connection with the shop in Gravel-lane.

DR. BUCHAN'S DOMESTIC MEDICINES.

PATENT SUGAR-COATED PILLS, for Purifying the Blood, Regulating the Bowels, and removing Vitiated Humors, Bilious and Liver Complaints, Rheumatism, Gout, Scorbutic Affections, Costiveness, &c. These Pills work their way to the very roots of each disease, cleansing in their passage, and removing every unhealthy accumulation, till the blood is purified, the whole system renovated, and all the functions act according to nature, whilst the duties of life become a pleasure, where before they had been sad and weary burdens. Do not hesitate—do not delay! a clean stomach must make a clean body. A clean body will contain pure blood, when the stomach, body, and blood are pure, from regulating and cleansing the bowels, health is certain. Begin at the beginning, waste no time; strike at the root of your ailment. Again I say, look to your stomach. One trial of these Pills will force conviction,

Sold in bottles, at 1s. 1½d., 2s. 9d., 4s. 6d., and 11s.

"Buchan's Guide to Health and Long Life," by post for one stamp. Sold by Buchan and Co., 22, Newman street, Oxford-street, London, W., and to be had of all chemists in town and country, forwarded on receipt of stamps.

Wholesale Agents:—Barclay, 75, Farringdon-street.

NOW READY,—PRICE 30s. THE COMPLETE SET VALLENTINE'S POCKET EDITION OF THE (מחזור) FESTIVAL PRAYERS. WITH A NEW TRANSLATION BY THE LATE REV. D. A. DE SOLA.

☞ Note.—This is the only Machzer which has a New Translation, also the Prayers follow in order, and the necessity of turning from place to place is avoided throughout the work. This Edition is acknowledged to be the most correct, smallest and most regular ever published. Persons wishing to purchase a מחזור are requested to compare this work with any other.

Just published—Sebag's "Primer and Reading Book," and Ascher's "Book of Life and Answer of the Tongue."

P. VALLENTINE, Bookseller, Publisher, Printer, and Bookbinder, 34, Alfred-street, Bedford-square, W.C., and 7, Duke-street, Aldgate, informs the Principals of Schools and the Public that he has on sale a large stock of English Almanacks חומשים, תפלות, הגדות, לוחות, School Books, &c., selected from Rodelheim and the principal markets on the Continent, all of which have been bound in London, in strong and useful binding. Also on hand very superior Woollen and Silk Talysim, Arbang Kanfus, Mezuzahs, Tephillin, Sitzitz, &c., which he is enabled to sell at very low prices.

Now ready, "Vallentine's (Pocket Edition) Pentateuch and Sabbath Morning Service," with יוצרות, being the only one published with English translation.

P. Vallentine has constantly on hand all kinds of Books, in elaborate and useful bindings, suitable for Wedding and Birthday presents. Books purchased in any quantity.

P.S.—Agent for the Works published by the Rev. A. De Sola, Montreal, and M. Crehange, Paris.

On hand, Mantles for ספרים, and ספרי תורה.

Agent for Australia.—G. Green, 96, Queen-street, Melbourne.
Agent for Canada—Rev. A. De Sola, Montreal.

Bookbinding and Printing executed on the premises. Trade nd export orders immediately executed on very low terms.

LADIES' BOARDING SCHOOL.

MRS. ESSINGER and the Misses SOLOMON continue to receive a limited number of Young Ladies, to be educated on the plan of private home tuition.

Shrubbery Villas, Church-street, Lower Edmonton.

MESDAMES MEYER'S ESTABLISHMENT for YOUNG LADIES, under the patronage of the Rev. Dr. Loeb, Chief Rabbi of Belgium, 18, Rue de Zerezo, Faubourg de Cologne, BRUSSELS, Belgium.—The instruction comprises Religion, the French, German, and English Languages, and the usual branches of education. The situation is extremely salubrious.

For terms (which are moderate) and further particulars, address, Mr. Ad. Souveine, Professor of Languages, 11, Murray-street, New North-road.

PREPARATORY BOARDING SCHOOL,
For a limited number of Young Gentlemen, from four years of age.
9, CARLTON HILL VILLAS, CAMDEN ROAD, N.

MESDAMES HARTOG and LEO have much pleasure in informing their Patrons and the Jewish community in general that their pupils, in addition to the excellent education always received at their Establishment, will, for the future, enjoy the advantage of instruction from a qualified teacher from the "Kindergarten," whose services they have succeeded in obtaining.

Quarter to commence from the day of entrance.

MISS BENZAQUEN'S PRIVATE BOARDING HOUSE, 10, South Street, Finsbury Square, E.C.—Board and Residence on moderate terms. Weddings and private Dinner Parties attended to.

BOARD and RESIDENCE.—The Misses ALEXANDER beg to announce that they have VACANCIES in their Establishment for a few select Boarders. Also a Drawing room suite of Apartments (with or without Board). References exchanged.
10, Bedford-street, corner of Chandos-street, Strand.

BOARD AND RESIDENCE.—MRS. HART respectfully informs Ladies and Gentlemen that she has Vacancies for a few select Boarders with every accommodation and comfort. Terms moderate, A private sitting-room and drawing-room if required. Situated within three minutes' walk of Portland and Margaret-street Synagogues. 4, DUKE-STREET, PORTLAND-PLACE, REGENT-STREET.

J. MURCIAN, כשר PRIVATE BOARDING HOUSE, No. 15, BURY-STREET, ST. MARY AXE. Good accommodation. Foreign languages spoken. Apartments for families, handsomely furnished, with attendance if required. Table d'Hôte daily, on moderate terms. Private Dinners attended to. Furnished Apartments for Gentlemen.

BRIGHTON.—Mr. M. S. NURENBERG, 16, DEVONSHIRE-PLACE, immediately opposite the Synagogue, with a full view of the sea and chain pier. Two Suites of APARTMENTS TO LET.

1000 (Designs for) DIAMOND BRACELETS, Brooches, Necklets, Rings, Studs, Pins, and all kinds of costly Jewellery, at SILVERSTON and VAN PRAAGH'S, Manufacturing Jewellers and Goldsmiths, 166, EUSTON ROAD, N.W.

Resetting Diamond Rings.		£	s.	d.		£	s.	d.
Half Hoops, 18 carats,	from	1	0	0	to	1	5	0
Clusters, do.	„	1	10	0	„	1	15	0
Single Stone, do.	„		16	0	„	1	10	0

Large assortment of Ladies' Rings, &c., kept in stock.

N.B.—Ladies and Gentlemen waited on at any time. All communications promptly attended to.

CITY OF LONDON
CRYSTAL AND BRONZED CHANDELIER, AND LAMP WORKS.
J. DEFRIES AND SONS,

HAVING just completed extensive alterations in their magnificent Show Rooms, beg to invite Merchants and the Trade to inspect the largest assortment in the world of the following Goods, which they have always on hand:—

CRYSTAL BRONZED AND ORMOLU CHANDELIERS, in all the Newest Designs.

MANTEL-PIECE LUSTRES, English and Foreign, for Gas and Candles.

GAS FITTINGS of every description.

RICHLY-CUT TABLE GLASS, in sets complete, of the most beautiful patterns.

MOULDED GLASS in great variety

Foreign and English DESSERT, DINNER, and TEA SERVICES, in Earthenware and China.

TOILET SETS, in great variety, and every description of Earthenware, for home and Colonial Markets.

A Varied and Extensive Assortment of
PARAFFIN LAMPS,
To burn all kinds of Mineral Oils, free from smell and smoke.

LAMP COTTONS manufactured to order.

Pattern Books of Paraffin Lamps forwarded on receipt of thirteen stamps.
A liberal Discount to Merchants.
Estimates and Designs of Chandeliers free of charge.
WORKS—London and Birmingham.
Principal Depôt and Show-rooms,—147, HOUNDSDITCH, LONDON

London: Printed and Published for the Proprietor, at his office, 7, Bevis Marks, St. Mary Axe, E.C., in the Parish of Allhallows, in the City of London, by STEPHEN LUCAS. Friday, October 18, 1861. Rev. S. M. Isaacs, 694, Houlston-street, New York, Agent for the United States of America.